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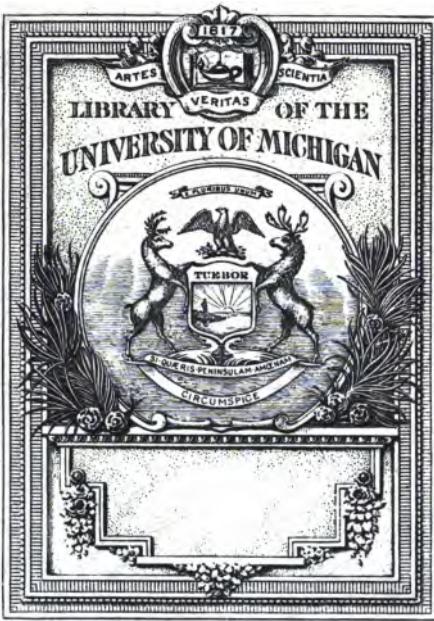
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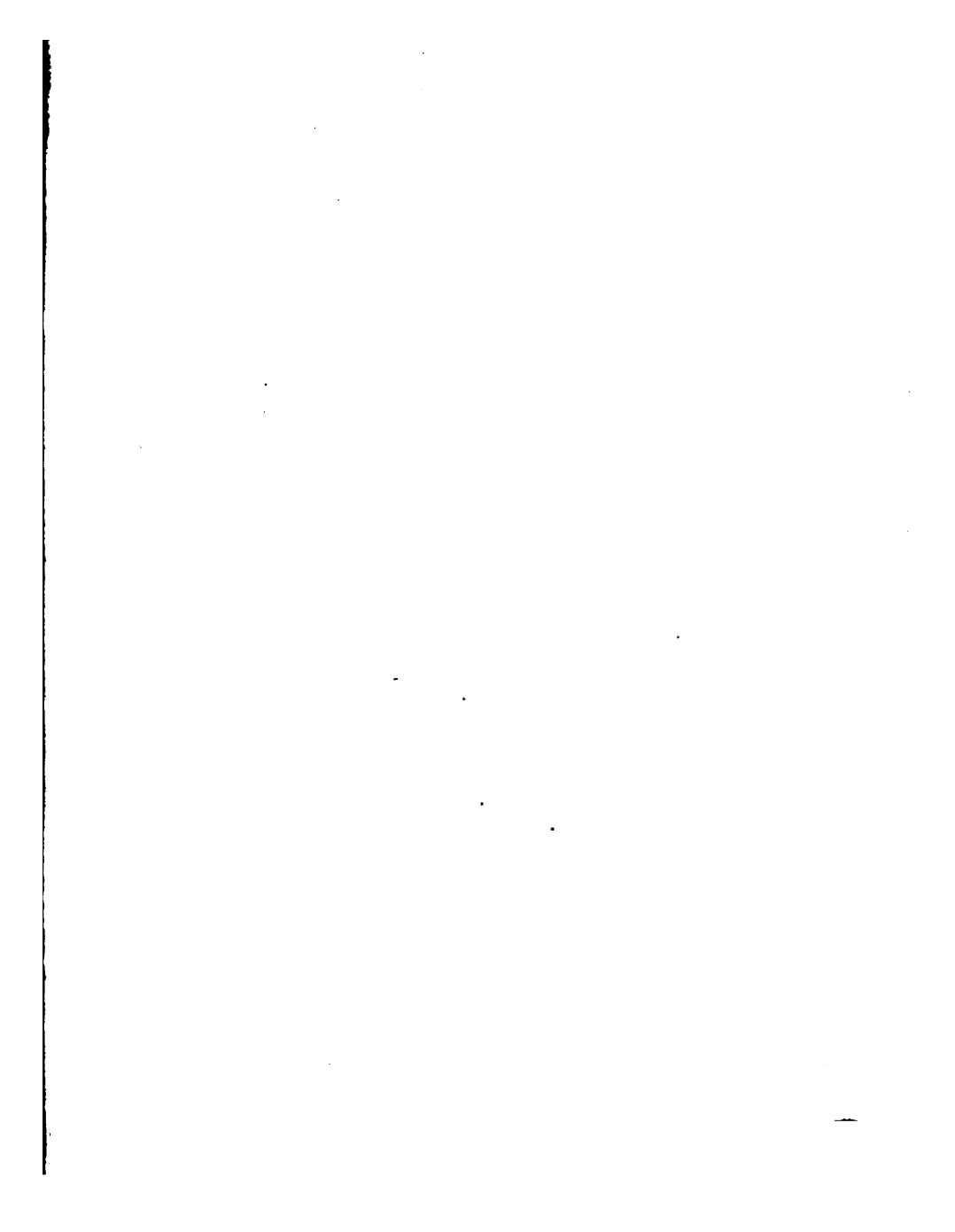
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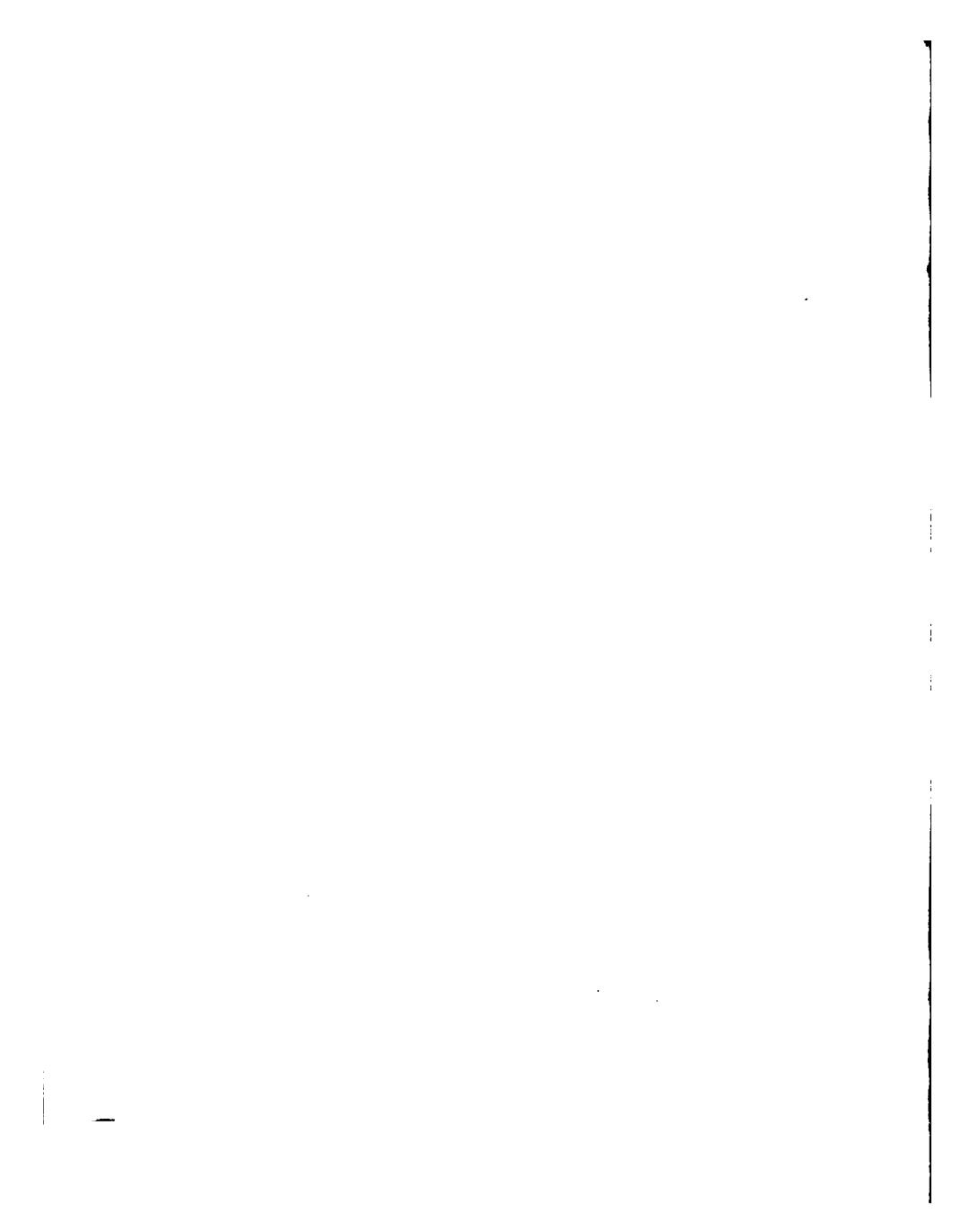
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# HÆRESEO-MACHIA:

O R,  
The mischiefe which Heresies doe,  
A N D  
The means to prevent it.

Delivered in a SERMON in Pauls, before the  
Right Honourable, the LORD MAIOR, and  
the ALDERMEN of the famous Citie of  
LONDON, February the first,  
M. DC. XLV.

And now printed, for the satisfaction of  
the hearers, and others.

---

By JAMES CRANFORD, Pastour of Christo-  
pher Le Stocks, London.

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Θεοιοντος ἐστιν ἡ αἴρεσις, καὶ τὸν αὐτοῖς δέσποτον εἶχεν  
ωραῖας, Αθαν. ad Solitar.

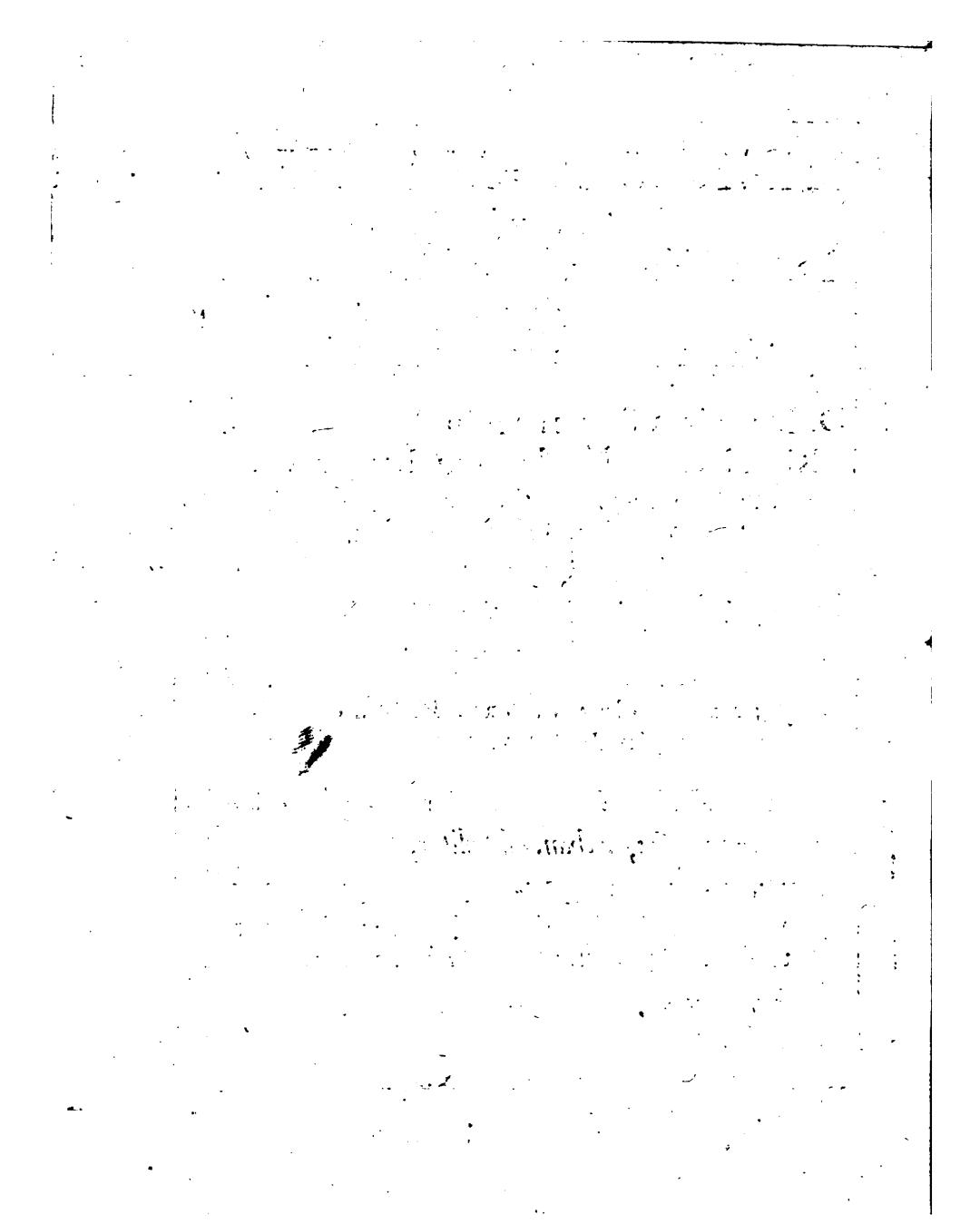
Diligite homines, interficite errores, sine superbia de-  
veritate præsumite, sine fævitia pro veritate con-  
tendite. Aug. cont. lit. Petil. lib. I. cap. 29.

Jude 3. It was needfull for mee to write unto you, and exhort  
you, that yee should earnestly contend for the faith once  
delivered to the Saines.

---

L O N D O N ,

Printed by James Young for Charles Green, and are to be  
sold at the signe of the Gun in Ivie-lane; 1646.



*Libr.*

*Nation*

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TO  
THE RIGHT HONOURABLE  
THOMAS ADAMS,  
Lord Maior;

THE RIGHT WORSHIPFULL,  
THE SHERIFFS;

VVith the residue of the  
ALDERMEN  
Of the famous CITE of  
LONDON.

Right Honourable, and Right Worshipful,

**H**ese Meditations were intended onely for the Pulpit, but are enforced to the Presse; not so much by the intreaties of friends, as importunitie of adversaries. I print

## *The Epistle Dedicatory.*

Τέρπω οὐκ εὐδαίμονα χειρῶνθ, ἀλλαγεῖσαι (to use Theodore's expression) not to please or commend my selfe, but necessitated to apologize, and to assert the verity of what I have delivered. Many aspersions have been cast upon me, upon my Sermon :

Πατέριον (Κυριακής αὶ Βασιλεύ) λέγει. I expected them. *The disciple is not above his Master.* The most of you were my hearers, I am contented you should be my Judges : and rest,

Your Honours

and Worships

Servant in the Gospel,

JAMES CRANFORD.

TO

# To THE READER.

READER,



I hath been my endeavour, in this Sermon, to discover unto thee, The mischief that Heresies doe, and the means to prevent it. It hath been my care ( γνώμη ἀνθελαγούσης γνωμῆς) to deliver the naked truth in plain expressions: Rotten posts need pargetting, withered faces painting; Truth is most comely in her native colours, and hath strength of her own, & doth easily make, to conquer by weakness. It is possible thou hast heard (if not fermented) the great clamours raised against my self and my Sermon, by Sectaries, whom it would better have seemed to have amended themselves, and to have disengaged themselves from their own errors, then to have dispersed others, and given out such unchristian language, when they were not at all injured, but only reproved, and that for their advantage. It is no great matter to mee to be judged of you, or of mans judgement, — he that judgeth me is the Lord. The testimony of my conscience, and God the approver of my doctrine, sweep away (as a spideras exponet τὸν ἀντίτιτλον, Cyprianas viderat, εἰς γχένεαν τὰ τις οὐρανούς) the calumnies of spidery web) the calumnies of scorpions viderat, εἰς τὸν κερκίνον φυσόπατος: yet so the intent I regarded, Cr. Theodoret, Epist. 99.

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To the R E A D E R.

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may remove prejudice from thee, I shall speak in a word to three objections, which are most frequent : First, Some say, It was unseasonable. Why unseasonable ? Because others were silent. Nay rather, it was seasonable, because others were silent. I conceive, with Theodoret, that

'Ο τοῦτο κακὸς δεῖξυσιν, τίς ὁπλός speech or silence in this season, distinguishes, τίς ἡ μάθησις, &c. Epist. 77. giveth between the faithfull shepherd

and the hireling. Pauls spirit was stirred in him when he saw the City wholly given to idolatry : And is it pos-

πᾶς ἦν σιωπῶσας πίστεως αὐτοκράτορες, καὶ sible for a faithfull Minister to be τοῦτον διεσεγκατίους ; οὐ καὶ παρεγνωμένος silent when the faith is corrupted, μέσα ποτὲ βίβλῳ τῆς Χειρὸς, καὶ ἀπολούμενος, σφιντεῖς τῆς ἀγίας σιωπῆς ; Cyprian. ad. and so many subverted ? Must we Nicator. Epist. 2.

not all appear before the judge-

ment seat of Christ, and give an account of our unseasonable silence ? But thanks be to God, there is no ground for such an objection. Secondly, Others say, I was bitter, the Sermon a bloody Sermon. I answer : Examine the quotations : Was I more bitter, more bloody then the Scriptures ? then the Fathers ? Who called false Prophets ravening wolves, dogs, evill workers ? Who wished them cut off, commanded them to bee reproved sharply, amolious, cuttingly ? Did not Christ ? Did not the Apostle ? Did not the Ancients account

Cyril. in Joh. them Απολετας ἐγγένετος, διαβόλοις δίεγέσαις, δαδέτοις παγίδαις ; lib. 1. cap. 4.

The workmen of destruction, the huntsmen of the Devil, the snares of death ? Were these bitter, bloody ? If so, I will not blush to be in the same condemnation with my Saviour : Bitter pills may be wholesom physick. Thirdly, Others say, All men speak ill of mee : some resolve never to hear more in that Auditory for my sake, &c. Reader, Let not this trouble thee ; I passe through good report as well as bad. I am satisfied with the testimony

To the R E A D E R.

ſtimony of Athanasius, I have  
done as becometh a Minister of the  
Gospel, and the doctrine of godli-  
neſſe, in my sharpeſt reproofs a-  
gainſt theſe men. As for the peo-  
ple, I ſay, with the ſame Father,  
I reſpect thoſe people that adhere  
to the truth, not weather-rocks, and ſuch as delight in  
reproaches, which they had  
never caſt upon me, if I had  
been careleſſe of your ſa-  
tion. Reader, I will detain thee no longer: the Ser-  
mon is now thine, reade it, try it, cengeſure it, ſpare not;  
but remember, the ſcene will be changed, it ſhall one day  
try, and cengeſure thee. Vale.

Σὺ μὲν — ἀρέσκεια τῇ ἀπεκάλυψῃ  
καὶ παρεδόσῃ, καὶ τῇ εἰς τὸν Κύεν τὸν  
οὐτείᾳ πεποίησαις, ἀλλὰς, καὶ παρεν-  
τας, καὶ στέλεχος τοῖς τοῦτοις. Ad A-  
delphium.  
Εὖαὶ τὸ τολμῆθεον αἰδονομον — καὶ τὸ  
χαρεῖν πεποίησαις, ἀλλα τὸ φύλακον τῶν  
πατῶν καλεοργιας. Tom. 2.

From my Study,

16. of March, 1645.

J. CRANFORD.

## The Analysis of the Sermon

D. Erroneous opinions car-	1. Speedily, as, a Gan- gore	1. Faith	§ Que, 8 Qsd, 9
	2. Incurably,	2. Peace	Church
	3. Mortally,	3. Piety	Civil
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# HÆRESEO-MACHIA,

O R,

The mischief which Heresies doe, and  
the means to prevent it.

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2 T I M. 2. 17.

*And their word will eat as doth a canker, (or a gangrene)  
of whom is Hymenous and Philetus, &c.*

**T**HE blessed Apostle was, at the writing of this Epistle, now ready to be offered up, as you may see Chap. 4. 6. *I am now ready to be offered up, and the time of my departure is at hand.* He writes this Epistle, as his last Will and Testament, to *Timothy his own son in the faith*, to give him direction how to behave himself in the Church of God, *which is the house of God, the pillar and ground of truth.* He bestowes upon him good counsell (as a legacy) that hee should be painfull in his doctrine, and watchfull over his conversation, and propo-  
feteth himselfe as an example, Chap. 3. 10. *Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience: Disc, puer, virtutem ex me; Learn, my son, painfulness and watchfulness of mee;* <sup>καλέσ το διά</sup> <sup>δοκεων εἰπεν</sup> <sup>λίγος ποτίς</sup> <sup>Ιgnat. ad E-</sup> *I require no more of thee then I my selfe have given thee in pattern, Then hast fully known, &c.* Now the Apostle, <sup>not ignorant of the niles of the devill,</sup> his main engines a-  
phel, against the two pillars of the Church, <sup>b</sup> *faith* <sup>b</sup> *love* <sup>b</sup> *Αρχη ζωῆς μήτηρ, τέλος* <sup>β</sup> *άλιτην, τα γένεα τοῦ εὐθύνης* <sup>γ</sup> *τηλικόν θεον εὐθύνεται κατα* <sup>τηλικόν, Id. ibid.</sup>

hee warns him in a speciaill manner to hold fast the sermons of sound words, and to shew himselfe a workman that need not be ashamed, rightly dividing the word of truthe : to avoid profane and vaine janglings, which would increase to more godlessness. And hee urgeth the same exhortation in my Text, from the mischief that will come to the Church by such vain janglings : *Their word will eat us downe a gangrene, of whom is Hymenus and Philetus.*

The Text therefore discovers the mischief of unsound teachers, or unsound doctrine ; where wee consider, First, the Subiect, *Their word* : illustrated by an instance, *Of whom is Hymenus and Philetus, who have erred, &c.* Secondly, the Adjunct, *Will eat, or will have pasture* ; set out by a similitude, *As doth a canker, or a gangrene.* Thus you have the contention, the scope, and parts of this verse, out of which I shall propose one Observation : In the prosecution of which, other things may happily be touched upon in transcript. The Doctrine is this:

Doctr.

*Evaenescens, and unsound doctrine is of a destroying ( i. e. spreading and destroying) nature : Their word (saith the Apostle) will eat us downe a gangrene.*

2 Pet. 2.1,2.

The Apostle Peter, speaking of false teachers, affiures us, that they shall privily bring in damnable heresies, even destroyinge the bretheren that clep them. And that many shall follow their pernicious ways, by reason of whom the church shall be evil spoken of. Spray you observe it; Heresies, erroreous doctirines, are damnable. They shall bring in damnable

*Συγκαίνει τοῖς θεραπεύοσι τὰς αὐτοὺς ἐξαγόρευσαι.* They are of a destroying nature. *τοῖς εἰδότις αὐτοὺς ἐξαγόρευσαι.* They are of a spreading nature, *Many shall follow their pernicious ways.* So also Paulus ad Theophilum Actio. 1. 21. *Verres to Σέπανον ! They subvert whole bodies, involving bodies which they ought not, for surely there were false Heresies are of a destroying nature ; They subvert the brothe, drawing them underneat, and overturn it from the foundation : They are of a spreading nature ; They subvert whole bodies, many heads are overthrown. But by what is all this ? spreading vngods which they ought not,* for

for filthy lucre sake. Our Saviour Christ warns his disciples to beware of the *leaven of the Pharisees, and of the Sadducees*, which is expounded of their doctrine : Their erroneous and false doctrine is compared to leaven, which is a fit resemblance of all doctrine. The doctrine of the Gospel is compared to leaven, <sup>Zýpn ἡδὸν ταρούχιας ἦν</sup> Cyril. de ador. Ense 13. 22. and the corrupt doctrine of the <sup>τίτλος τοῦ Θεοῦ</sup> in sp. & verit. lib. 15. <sup>II. 12.</sup> Pharisees is compared to leaven, because, As a little leaven leavens the whole lump, and quickly sowres all ; so doctrine, <sup>τόπος τοῦ πάση σώματος</sup> when it once sinks into a mans minde, and gets into the heart, it doth (as it were) translate the soule, and spirit, and body, even the whole man, into the similitude, qualitie, nature of it selfe. It is not onely thus spreading over a person ; but (the Church is a body, as saith the Apostle, *Ye are the body of Christ, and members in particular*) erroneous doctrine no sooner gets into a Church, but it overspreads it, runs thorow all, and corrupts, and sowres all, as saith the Apostle, Gal. 5. 9.

*A little leaven leaventh the whole lump.* Erroneous opinions are interpreted by some to be those tares, which the envious man and the adversary sowed in the field where Christ had sowed his good seed, *Math. 13. 25.* Tares, if they be sowed in a field, quickly overspread the whole field, and choak up the good seed, and are therefore (if wee may beleive Basil<sup>s</sup>) a fit resemblance of <sup>τόπος τοῦ πάση σώματος</sup> such who put a false stamp upon the doctrines of Christ, and, being themselves infected with the doctrine of the devill, intermingle themselves with the healthfull body of the Church, that they may, undiscerned, diffuse their poyson into the soules of those that are unlearned, or well meaning. The same Father in another place compares heresies & erroneous opinions <sup>τέρατα</sup>, to a noisome canker, or carbuncle, which is no leſſe dangerous then infectious.

Jam. 3.6.

Saint James tells us of a tongue that is set on fire by hell, and setteth on fire the whole course of nature. Would you know what tongue this is? It is the false tongue, the lying tongue, which David compares to sharp arrowes of the mighty, and coals of Juniper. I am not ignorant that Hilary, Crysostome, Augustine understand this of the punishment: Moller, Marlorate, Amofius, &c. of the mischievousnesse of the false tongue; which is compared to coals of Juniper, hot burning, hard to be quenched, keeping fire exceeding long, and easily spreading it into

<sup>3</sup> Arius in Alexandria scintilla una fuit, sed quia non statim oppressa, totum orbem ejus flamma populata est, Hicron. in Gal. 5. lib. 3.

Jer. 9, 3.

the world did admire that it was become Arian. And the Prophet compares the tongue to a bow, (*Jer. 9. 3. They have bent their tongues, their bowes, for lies*) and the words to arrowes, *Psal. 64. 3. That they may shoot out their arrows, bitter words.* If these things be true of a slanderous tongue, that calumniates men; how much more true of a false tongue, that perverts truth, and blasphemes God?

*Inflar sagittarum sermones  
ipsorum corda vulnerant, No-  
var. 1. 9. Elect. Sat. Sc&t. 13.*

There are no words so bitter as the words  
of heresie ; they are sharp arrowes,   
arrowes that have teeth : these words are de-  
vouring words, *Psal. 52.4.*

Our Saviour Christ compares false prophets to *ravenous wolves*, whose property it is, not to worry a sheep, but make havoc of a flock ; not to devour one, but scatter all : The truth is sufficiently declared out of Scripture; Heresies do eat as doth a canker or a gangrene. Let us now consider,

1. The resemblance between a gangrene and heresie  
in the manner of eating.
  2. What it is that heresies eat.
  3. How it comes to passe that they so eat: And  
then make some Application.

First, for the resemblance: First, Heresies, like a gangrene,

gangrene, eat *speedily*: a gangrene, though it shew it self in the farthest part of the body, yet in a very little while will be gotten to the heart, the principall part of the body, and quickly kill the man. Hereticall opinions do on the sudden make a large progresse; *I marvell* (saith Gal. 5.6. the Apostle) *you are so soon removed from him that called you into the grace of Christ, into another Gospel.* It bred admiration in the Apostle, not so much that they were moved, as that they were so suddenly moved; that there should be such a strange, because *speedy*, alteration. According to the exposition of <sup>1</sup> some, S. John sees heresie <sup>1</sup> Beda & Tyconius apud Pareum. Apoc. 6.5. on horse-back, with a paire of balances in the hand: it goes not on foot slowly, but rides, for more haste. Arianisme in a short space overspread the East, Pelagianisme the world. Wee need not search stories for presidents, it is lamentable what successe errors have had amongst our selves in these last three or four yeers of Ecclesiastical Anarchy and confusione, whether wee respect the numbers of errors, or of the erroneous. Amsterdam, Poland, Transilvania, places most infamous for heresies, are now righteous, compared with England, London, which in so short a space have broached, or entertained above 160 errors, many of them damnable, of which you shall have an <sup>m</sup> account not long hence.

<sup>m</sup> M. Edwards  
Gangrene.

Secondly, Heresies, like a gangrene, eat almost *incu-*  
*rably*: It is an hard matter to stop the spreading of a gangrene. *Cure, seca*; it is the Chirurgians rule, *Cut, and burn*: the dismembering of the part affected will scarce stay the gangrene; and it becomes altogether incurable, if it once come to that which they call *αραιος*, the height of it. I will not give you the reason of it in nature, I come not to read a Physick lecture: sure I am, it is so amongst opinions; if they be once received in, they are hardly, or never cured: they are alwayes growing to mortification, to make the party senseleffe and liveleffe in whom they are. The Apostle tells us, that *they that speake lies in hypocrisie, have their conscience seared*, <sup>1</sup> Tim. 4.2.

2 Tim. 3, 8. *as it were, with an hot iron : They are past feeling, they are then of corrupt mindes, reprobate concerning the faith.*  
 \* Κακοθεραγίας τοι τὸν νοῦν  
 Jude 11, 12. *They have left their principles, are without understanding : They are as trees, twice dead, and pull'd up by the roots : and can we expect a cure ? It was the complaint of the Church concerning Babylon, *Wee would have healed Babylon, and shee would not be healed :* It may be our complaint concerning such as are mislead by opinions, Wee would have healed them, but they would not be healed ; but rather, as the Prophet speaks, *When I would have healed Israel, the iniquity of Ephraim was discovered, and the sin of Samaria, &c.* they grow worse and worse under their*

Hos. 7, 1. *medicine.* Ὅμηρος compares some in his time to the serpent *Hydra*, of which the Poets fable, that when one head was cut off, divers rose in the stead of it; it increased by being diminished : so (faith bee) these fighters against, and haters of God, though often convinced, confuted, silenced, yet will not yeeld ; ready new arguments, finde out new cavils, and are more impudent then their father the Devil himselfe, who would be ashamed, and tremble to oppole such light as they contradict and murmur against. Thus much that Ancient; which our experience verifies.

• "Ιδε δὲ τῶν εἰλυχόνων καὶ στεντήρων τάσσοντων τρίποντας αἰχμωτας· αἱ δέ τοις οὐ λεγαντοῖς οὐδὲ τοῖς ἀλλοις, τοις μόνοις· Τοις τοῦ Θεον, αναρριζούσι τοις πολεμήσασι, φλογενῆσσας τοῖς τὸν αναστέρα τῇ τοῦ εἰποντος οὐδενός· Τοις αὐτοῖς γέροντος καὶ οἱ Θεοφύλακοι καὶ Θεοσυγένεις ὄντες· Τοις εἰλυχίαις λυχίαις πιλότοις, — μη τούτοις τοῖς αὐτοῖς εἰλυχίαις, ἵνα δὲ καὶ οἱ Διδασκαλοὶ αὐτοῖς οἱ πετρονείδεις, ἀπὸ σπελλήσ της καρδίας αὐτοῖς εἰλυχίαις γογύζοντο, &c. Athan. tom. I. contra Arian. orat. 4.

Thirdly, Heresies, like a gangrene, eat mortally : A gangrene, in what part of the body soever, if not prevented, is mortall; it strikes to the heart : so it is with heresies, and errors in opinion, though they seem at first but little spots (as a gangrene discovers it self by little black spots in the out-side of the skin) yet, if they be not stopped, will attach the heart. In the verse before the Text, *They will increase to more malignitie : Dato amore abinde, fermentur infusca.* But of this more in another place. The Apostle Peter gives them the Epithete

thereof Damnable: Paul reckons them up amongst the 2 Pet. 2. 1. works of the flesh, which shut out of the kingdom of Gal. 5. 19.

God. This seems an harsh doctrine to Arminians, Soc-

ctaries, other patrons of error; but it is the doctrine of the Scriptures, of the Church. Μη παρεῖτε, διποιούσι, οἱ ὀνκόδρευτοι βα-  
σιλεῖς τοῦ καινογονοῦ: εἰ γὰρ οἱ τοῦ  
αἰθερίου ἄνθες διαρρέεινται θάρσος κατε-  
ργάζονται, πόση μάννα οἱ τοῦ Χριστοῦ δια-  
ναλλοντος στρατεύματα, οιωνία τίνος  
στίλος; — Οὐδεὶς γάρ οὐτὸς ἀρβενός, οὐ τὸ  
στερεόν. Καὶ οὐδὲ εἰπούσας, καρδιῶνται  
εἴτε μονάχος εἰκόνων, οὐ λαύριον δοξάει  
οἱ ανθεῖς διεδύνονται. Ignat. ad Ephes.

houses are put to death. O, that wee did seriously con-  
sider this, Heresies are as mortall as gangrenes. *The thief John 10. 10.*  
*comes not but to steal, to kill, and to destroy:* The false pro-  
phet, like a roaring lion ravening the prey, devours soules, Ezek. 22. 25.  
Said the Lord by the Prophet Ezekiel, chap. 22. v. 25. So

Cyril, « They feast it with the souls of » Ανθρώποι τοις οἷς ἀντιτε-  
stimpie people, which they grinde with ταῦτα λαράς, τοῖς τοις αἰδητοῖς ο-  
the teeth of error. O, that this was δέσι συμβότας, Cyril. in Ho-

field to hear! There is no more safety for

men under the guidance of erroneous teachers, then for  
sheep under the protection of a raving Wolfe: Hereti-  
call opinions are not imbraced without the extremest  
hazzard of the precious soule. Wee bear a gangrene; it  
telleth the body: why doe wee delight in (at least favour,  
and not abhorre) erroneous opinions, which destroy the  
foal? *What shall it profit a man, if he gain the whole world, and losse his soul?* Matt. 16.

and what will hee give in exchange for his  
soul? Prize wee not that which Christ hath purchased  
with his dearest blood? Or, doe wee undervalue that pre-  
cious blood by which wee were redeemed? Shall wee re-  
nounce the Lord that bought us? Or, shall wee make inef-  
fectuall so great a purchase? Are wee enemies to the cause  
of Christ? Or, shall wee make his death vain? *No man* *Nic. conc. 42.*  
*knoweth his own selfe better than hee doth himselfe,* *to exhort*  
*heretics, that they are unthank-* illigata, τὰ τοις αὐτοῖς ανθεκταί.

full creatures, the off-spring of the devil, for whom Christ is dead in vain. A hard sentence, may some one happily say; therefore let us proceed to the second thing proposed, and see what it is that heresies destroy.

2. The Apostle in the Text useth this phrase, *Nomus ēt*, translated, *it will eat*; it may be rendred, *will have pastures*; for the word *Nomus* signifies not onely the action, *eating*, but the object also, the *pasture*, the food which is eaten up. There are three precious things which heresies devour:

<sup>1 Tim. 3. 1. &c.</sup> First, *Faith*, which is taken sometimes for the doctrine of faith, or the truth beleaved; sometimes for the act of faith, or the grace of beleeving: erroneous opinions overthrow and destroy both.

2. Tim. 3. 8. 1. Concerning the former, the doctrine of faith, there can no question be made: Errours destroy truth; And, *as James and Jambres withstood Moses, so do these also resist the truth: men of corrupt mindes, reprobate concerning the faith.* Thus faith the Apostle of *Hymenaeus and Philetus, Concerning the truth they have erred.* False prophets, among the people, *stole away the word of God every one from his neighbour*: False teachers, amongst us, *adulterate and sepfisticare the word of God.* As it is in nature, darkness destroyes the light, blindness puts out the sight, ficknesse removes health; so is it in this matter, errours destroy, put out, remove truth.

<sup>\* Dum plures fi-</sup> <sup>unt, ad id cape-</sup> <sup>rent esse nē ulla</sup> <sup>fit, Ad Const.</sup> Thus <sup>a</sup> *Hilarius* observes concerning the various confessions of the Arians; They made many, that thy might have none. This is a sore mischief under which our Church for the present labours; there is scarcely any truth which is

<sup>b</sup> *Abdicat à qualibet parte Catholicī dogmati, alia quoq;* not by one opinion or other atq, item alia, & deinceps alia, & alia jam quasq; directly opposed, or indirectly ab licito abdicantur. *Perro autem singulatim ly undermined:* And could partibus repudiat, quid aliud ad extremum sequetur, any other issue of our wan-nish us totum pariter repudietur? Si novicia veteribus, tonness be expected? <sup>c</sup> When extra ecclesia domesticis, prophana sacrificis admisceri caperantur, any branch of divine truth is rint prospexit hic mos in universum necesse est, ut nihil posibat apud Ecclesiam relinquimus incaecum; — sed fit by any rejected, (it is the ob- ibidem deinceps impiorum ac turpium errorum luxuriam, servation of *Vincentius Liri-* ubi erat ante causa & corrupta sacrarium veritatis, *non fit*) presently another, and *Contr.Heres. c.3* another,

another, after that another and another will be rejected, till at last none at all be left remaining.

Thus it fell out in the Church of Rome, which, from errors in the beginning little, in comparison, and almost insensible, is become the mistress and mother of abominations, the sink and sea of heresies. Thus with the Anabaptists, who erring at the first but in one particular, have proceeded some of them in other parts, to eight and forty more, many of them dangerous, and racking the foundation. Who did not fear whither our late Prelatical innovations tended? It was not without cause, that the Ancients accounted the least alteration in matters of faith to be the extremest blasphemy and ungodliness; <sup>2</sup> That they have willingly undergone all kinds of death, rather than deserted one syllable of the truth: The least error entertained, prepares the way for greater, disposes the heart to reject all truth, as the pulling one stone out of an arch, disposes the whole to ruine.

2. Concerning the latter, (the grace, or act of believing) the Apostle speaks expressly, *They overthrew the faith of some.* This sad effect of erroneous teachers is notably described by Athanasius; If themselves (faith he) had believed, they would not have made any farther inquiry; but their disputings have been no small scandal to those that were initiated in the Christian religion, and a great ground of profuse laughter to Pagans, in that Christians, as newly awaked out of a profound sleep, enquire what

they ought to believe concerning Christ. Their new opinions make believers infidels, and infidels more adverse

<sup>1</sup> Τινὶ ἐπὶ ὀλίγῳ παρεγόντι τῷ πα-  
ρεδοθεῖσσαν ἐμπιπλανηθέντι πενθεὶ  
βλασφημίᾳ τε, καὶ δοκεῖσσι, Greg. Niss.  
contr. Eunom.

<sup>2</sup> Οἱ τοῖς δέος λόγοις ἐπειδραμέ-  
νοι, σεριάσαι μὴ τῷ δέοις δομισαν-  
τεῖσιν αὐτούς οὐκαλλίσι. τοις  
δὲ τίταν, καὶ τρόνος εἰ δέος τὸ δυνά-  
τον τὰς ιδέας αἰσχυλούς, Theodo-  
ret. Eccl. hist. l.4. cap.16.

Ἐπὶ γόντεσσιν, ἵνα ἦστι, ἀς μὴ ἔχοντες,  
ἔχουσιν. τότο δὲ τοῖς μὴ γειτναζοῦσιν  
εἰς ἄλλους σκάνδαλον· τοῖς δὲ ἔλα-  
σσοὶ τὸ τυχόν, ἀλλὰ καὶ πλατύν γέ-  
νοτα σφέσσοντες, εἰ Χριστιανοί, ἀστερὶ εἴ-  
παν τινῶν ἐγερθῆσθε, Καταστάσις δὲ  
τοῦ τοῦ Χριστοῦ τινῶν προσδέσιν, De Synod.  
Arim. Saleu. Τι τινῶν παρ' ἀστέριν  
καρολοκύδνατο, τοῖς μὴ πιστοῖς τοῖς  
πιστοῖς ἅπασιν, τοῖς διστιστοῖς αἰμάτη-  
τα, Ibid.

to faith. Wee see this amongst our selves ; what multitudes, unsettled by unsound doctrine, have changed their faith, either to Scepticisme, to doubt of every thing ; or Atheisme, to beleieve nothing ? And it hath been a just reward upon seducers , that themselves have been deservedly & distrusted and deserted by their followers , whom they had taught, not to beleieve their teachers. Thus much of the first mischief of heresies, That they destroy faith.

2. The second thing which heresies eat up is *Peace*: they devour *Peace, the legacy of Christ, and Love, the bond of perfection*. They overthrow the peace of the Church, they disturb the peace of the Common-wealth. From hence (that men content not to sound doctrine, but are sick about questions) comes envy, strife, reviling, evil surmisings, &c. And where envy is, where evill surmisings and jealousies, what peace can there be? When that false doctrine was broached at Antioch, there was no small dissencion and disputation, the Church was troubled with many subverting their fancies: The troubles arose so high, that

Galat. 5.

Judeo-Yis

2 Chro. 15.

Holland Amisians, the new-England Familists : it will not be much laid to heart, being conceived by many as a matter of no great consequence. If errors arise in the Church, the Commonwealth will not want confusion, it must needs suffer (as the Physician speaks) per confusum : and that in regard of the just judgement of God revenging the corrupting of his worship, and profanation of his name. Thus it befell Israel, They forsook thy yoke, when thou wert to be gone ; and of all warres that which is most cruel and destructive, civil and intestine warre, For Nation was destroyed of Nation, Circle of Curse, &c. This is the righteous hand of God, that they that will not maintain peace with heaven, shall have trouble

trouble on earth. I reade not of any contentions more bitter, then those grounded on dissentions in religion : *The Jews had no dealings with the Samaritans, not so much Joh.6.9.* as for a cup of cold water, or a nightes lodging : what was the reason ? The difference in religion : one said, *Ye must worship in this mountain : The other, Jerusalem is the place where men ought to worship.* The difference was not great, onely this ; the Samaritans would be a Church independent to Jerusalem, they would worship in that mountain, but there was no dealing between them. Ephraim did not cease to *envy Judah, Judah did not cease to vex Ephraim,* till they were both turned unto the Lord, to serve him with one consent ; *they grow not up into one kingdom, till they have accorded into one Church.* Ezek.37.

It is commonly replied in Pulpits, in Presses, That a toleration of all consciences, even *Antichristian*, would be a sovereign remedy to cure all dissentions, and an effectuall means to compose the warres of Christendome : all the blood that hath for so many yeers been shed, is charged upon the restraint of this licentiousnesse, ignorantly or maliciously termed persecution.

I answer, It is besides my purpose to discusse this question of Toleration, which is the work (as I am informed) of another hand ; onely for the present let mee tell you,

1. That the Toleration pleaded for is not ecclesiastical, for so it is resolved by two of the Brethren in their answer to A. S. 1. *The Minister ought — by Scriptures* pag.65.  
*to enuise the — falsehood of such wayes.* 2. Others that have an anointing of light and knowledge from God are bound to contribute the best of their endeavours to the same end. 3. *The Magistrate ought to admonish the Minister, if callous or forgetfull of his duty, that hee fulfill his ministry in that point also.* 4. *Members of a particular congregation, continuing abstinent after means of conviction, and two or three admonitions, ought to be cast out.* 5. *A Church infected ought to be admonished by neighbour Churches, and if it continue abstinent,*

finate, communion with it ought to be renounced: Thus, in effect, two of the brethren; which shewes the mischief of heresie in disturbing the Churches peace: and this, to him that seriously considers it, will appear to be no small mischief.

2. The Toleration so commended as the mother of peace, may be called civill, a non-suppression of errours by the Magistrates laws or power: This is that great *Diana* so much magnified, so frequent in the mouthes of Sectaries. To dispute the lawfulness of it is (as I said) besides my purpose; I onely enquire,

First, Would these men that so hotly defend it, grant that Toleration (if they had power in their hands) to others, which they desire for themselves? I doubt it. The *Arians* did sometimes seem as earnest enemies to *persecution* as these men; yet when they had authority on their side, they raised *persecution* against the orthodox, more terrible then the heathen Emperors against the Christians, which the Churches of the East most grievously

<sup>b</sup> Binii tom. 1. b complained of. *Athanasius* at large describeth, and conc. p. 686. having spoken much of their inhumane and more then belluine cruelty against all sexes, all ages, both living and

<sup>c</sup> "Oux h̄t̄s d̄s n̄s p̄d̄c̄l̄ r̄n̄s & d̄ad̄, " concludes, that hee had said ap̄b̄rn̄l̄ Ḡ d̄v̄p̄t̄ r̄n̄ c̄n̄ d̄s l̄b̄ȳr̄ d̄s leſſe then their inhumanity was, be-

cause it exceeded all expression. The

Donatists did ordinarily plead for toleration, and seem'd the most inveterate enemies to all disturbance for conscience sake; yet, when under the Apostate *Julian* they

<sup>d</sup> Quando Julianus vobis, Christi invidens paci, basiliicas reddidit, unitatis qua franges a vobis facta sunt? Quis commemoraret sufficiat, &c. Conclit. Petil. L. 2. c. 2.

<sup>e</sup> Lacerati sunt vesti, trahi sunt marones, infantes necati, abacti sunt partus, nulli licuit securum esse in possessionibus suis, etiam stirps non poterat esse tuifissima; terrenator omnes literis eorum qui se Dives sanctorum jactabant, Optat. cont. Parth. L. 2. 3;

ers; the letters of them that boasted to be the Captains of the *saints* were terrible to all. Are our men led by another spirit? Sure I am, that one of them, that with most earnestnesse, or impudence pleads for toleration, was lately of another minde in the case of the Familists and Antinomians in new-England.

Secondly, Would such toleration conduce to the establishing of peace in the Common-wealth? Hath it ever done it? Possible it is, that the equality of powers may perswade each party for a season to supprese their inward rancor; can toleration take it away, so that it shall not break out upon sensible advaritages by the increase of strength? Let the experience of former ages, and present times teach this. What peace was there in the Roman Empire upon the toleration of the *Donatists*? <sup>f</sup> *Op. tatus*, & *Augustine*, in the places before alledged, declare, that all places were filled with confusion; the *Circumcelliones*, or *furious Donatists*, not waiting for the signall of a law to give commission, set the world on fire; *Macarius*, and others with the forces of the Empire, were but sufficient to quench the burning. What peace had *Germany* upon the edicts of *Charles the fifth*? The *Smalcaldian warre*, described by *Sleidan*, demonstrates, that they yeelded onely a time of breathing, that each party might increase in strength, and gain advantages, and then fight to internection. Was it not so in *France*? Will a toleration satisfie hereticks, if they have power in their hands? It did not content the *Irish Papists*, witness the bloud of 150000 *Protestants* shed upon the first advantage, and these unnaturall warres so long continued. Error may tolerate error, *savis inter se convenit urbis*: but can darknesse agree with light? or wolves with sheep? *Tertullian* observes concerning hereticks of old, <sup>g</sup> They agreed well enough one with another; <sup>h</sup> *Pacem cum omnibus misericordia enim interest illi sicut diversa tractantibus, dum ad unius veritatis expugnationem conspirent*, *De laicis in bane in the opposing of truth*: *Præscrips. cont. Hæret. c. 41.*

<sup>f</sup> *Op. tatus*. l. 2. 3.  
<sup>g</sup> *Aug. con. lit.*  
<sup>h</sup> *Petil. l. 2.*

*Herod and Pilate may be made friends against Christ.* A-

<sup>i</sup> Τὸς μὴν αἱρέταις ἀσ πικροῦς εἰσῆντες  
ἀδελφας σωμαχεῖσθαι βλασφημεῖσθαι τὸν  
Κύρον, μόνοις δὲ τοῖς Χειρονοῖς ἐπεβάνδι-  
οι, & πέροις αὐτῷ οὐδὲ Χριστὸν λόγου εὑ-  
στεῖν, Epist. ad Solita.

*thanasius relates concerning the Arians, They did not trouble other heresies, their younger sisters, in blaspheming Christ; their malice was inveterate against the orthodox, Dominicans, Franciscans, Jesuites have their private differences, and yet agree to live together; but what safety is there for Protestants amongst them? If we finde not the mischiefe of our erroours in this point, if Holland doth not, let them thank the Spanish arms, and sue the common enemy, and both, under God, the inconfide- rable number and weaknesse of the heterodox.* k You

<sup>k</sup> Facitis ubi potestis, ubi non facitis non  
potestis, sive legum, sive inuidia timore, si-  
ve resistentium multitudine. August. cont.  
Petil. lib. 2. cap. 83.

persecute (faith *Austrian of the Do-  
natis*) where you are able; where  
you persecute not, you are not able  
to doe it, restrained by the fear of

lawes, or envie, or the multitude making resistance. I  
have been long upon this point; but I will conclude it  
with that soleinne embassie which the orthodox Fathers,  
assembled in counsell at *Sirmium*, sent to the Emperour

<sup>1</sup> Τινὶ οὐλαίραδιαλέξειν οὐσιότητα, ὅτι εὐ<sup>λ</sup>  
ῶντες ἔνοπλοι Οὐρανίες καὶ Οὐρανὸς ἔνο-  
πλοι εἰσίν, εἴ τοι τοῦ Θεοῦ θεοὶ εἰσίν  
πάσι γὰρ εἰσίν οὐλαίραδεις τοῦτο τὸν εἰδή-  
ντων καταλύνοντας; Μᾶλλον γὰρ εἰσι, καὶ τα-  
χεῖται ἐπὶ τέταν τοῦτο τοῦτο λογοῦσιν  
αὐτοῖς, καὶ τοῦ Πατριαρχοῦ Εκκλησίας φυλεταῖ,  
Athan. de Syn. Arim. & Seleuc.

*Constantius*: I have insisted the  
longer, 1 that it might appear to  
all, that the toleration of erroour  
is not a way to peace, as some  
men pretend, but to disorder and  
confusion: And yet I am not an  
enemy to peace, but a friend to  
truth, and holiness, without which

no man shall see God.

The third thing that heresies eat up is *godlineness*; they  
devour holiness, that is, the power of it; thus in the  
verse before my Text, *They will increase to more ungodliness*.  
Thus the Apostles, Peter, ch. 2. 2. Jude, v. 8. describe  
the hereticks of their time: you may reade the places at  
your leasure. Thus Paul informs the *Romans*, that they  
*that cause divisions, cause scandal, and serve not the Lord*  
*Jesus*

*Iesus Christ, but their own bellies.* An erroneous heretical head, and an upright pious heart are incomparable; a good conscience, and true faith, like Hippocrates twins, live and die together. <sup>"Epiphanius observes</sup> concerning the Gnosticks of old, That they did not onely pervert the judgements of their proselytes, but brought their bodies and soules into slavery of fornication, uncleanness; and such like monstrous abominations. But, *manum de tabula*, I forbear: It would make a volume to relate the observations of him and other Ancients in this particular. Our Apostle, 1 Tim. 4.1. saith, *The Spirit speaks expressly, that in the last times men shall depart from the faith* -- &c. and 2 Tim. 3.1. speaks as expressly, that *the last times shall be dangerous for horrible wickednesses, ——men shall have a form of godliness, and deny the power of it*: It may be so with hereticks, they may have a faire outside; but if you look for uprightness, self-denial, righteousness, peace, joy in the holy Ghost, *in which the kingdom of God consists*, you shall finde none of these; they have a form of godliness, but deny the power of it. This <sup>"Epiphanius notes concerning the Encratites, They made ostentation of continence, and yet conversed amongst women even unto scandal; they were not indeed such as they desired to be accounted.</sup> O, what a full testimony is given to this truth by that general apostacie from godliness to open profaneness of many amongst our selves since the untrained inundation of our errors! And this comes to passe (for I touch upon the cattle in transfix,) <sup>"Hact. 2.6. Οὐ μέντος τὸν σεβαστὸν αὐτοῖς ἐκβιβλήσας, ἀλλὰ γε τὰ σώματα, τὰς ψυχὰς δικλόσταλες πορνεῖς, καὶ πολυμητίαι, &c. Lucas iniquis.</sup>

1. Partly, because that time which might be better employed in the examination of the conscience, is laid out in the examination of opinions; all the care is taken up about the motions of the brain, which ought to have been intended.

intended to the bettering of the heart : As in children that have the *rickets*, their heads swell and grow bigge, but their bodies grow crooked, their brests narrow, their inferiour parts feeble, and pine away : so persons infected with erroours (for erroours are the *rickets* of children in understanding) may perhaps have great heads, and be something for matter of dispute ; but their hearts are crooked, their affections to goodnesse straightned, themselves made so weak, as not to be able to goe in the paths of holinesse.

2. Partly because in times of such differences, men are for the most part had in esteeme, not according to their godlinessse, but their faction : Enquiry is not made concerning the precisenesse of walking, and blamelesnesse of conversation, but concerning opinion ; not, How lives ? but, What holds such, or such a man ? As <sup>o</sup> Athanasius.

<sup>o</sup> Φεγρες καὶ Χεισεῖ, καὶ μὴ περτίς concerning the Arians to their followers : Oppose Christ, and take no care to thy manners, thy opinion sufficeth to

<sup>p</sup> Ἡεc omnia vultis nullius esse momenti : at si tibi consenserit, quem seducis, unus consensus & manus tua porrectio, & pauca verba jam tibi Christianum faciunt de Christiano, & ille vobis videbitur Christianus qui quod vultis fecerit, non quem fides adduxerit, Optat.l.3. cont.Parm.

knew not what belonged to Christianity. O that it was not so amongst our selves ; that not faction, but faith was the bond of our affections ; not siding with parties, but serving of God the compasse of our Christian love : certainly opinions would not so much thrive, nor godlinesse so much decay. And so much of the second thing which was proposed, What it is which heresies, erroneous opinions devour. Now of the third, Why, or How it comes to passe that they thus spread and devour, &c.

The spreading and prevailing of heresies may be ascribed partly to the *subtilty* and *activity* of seducers, partly

ly to the *curiosity* and *simplicity* of the seduced ; partly to the *justice* of God, for the *manifestation* of those that are *sincere*, and the *punishment* of those that received not the *truth in the love of it* : Of these in order.

First, The prevailing of heresies may be ascribed to the *subtilty* of seducers. Seducers are a *subtile* generation, and this *subtilty* it is to which the Apostle ascribes their great *success* ; *Ephes. 4. 14.* Children are tossed to and fro, and carried about with every wind of doctrine through the *sleight* of men, and *cunning craftiness*, whereby they lie in wait to deceive. The Apostle in three words expresseth their *deceitfulness* : 1. *sleight*, *xwbia*, they are *cunning* gamblers, know how to cog a die, and pack the cards, and *a* *pervert* Scripture to their *finister* purposes : 2. *Cunning* <sup>2. Cor. 11. Zanch. in loc.</sup> *craftiness*, *paroymia*, they turn every stone, watch all advantages : 3. *Lying* in *mise* to deceive, *abdia redens*, they have all the arts of *couzenage* ; They bring in damnable heresies *privily*, saith Peter : I am afraid, (saith S. Paul) <sup>2 Pet. 2. 1.</sup> lest, as the Serpent beguiled Eve through his *subtilty*, so <sup>2 Cor. 11.</sup> your mindes should be corrupted from the *simplicity* that is in Christ. Satan arms his instruments with his own arts, fraud, and *couzenage* ; and by these introduceth errors, and cheatheth men of faith, peace, <sup>Vos estis ancipes, & illi am illas sunt aves.</sup> piety. <sup>Optatus</sup> observed this of old in the Donatists, whom he compares to fowlers, that with exactest *cunning* and art insnare the birds. And <sup>I. Isidore Pelensis</sup> compares hereticks to fishermen, <sup>Illi vos aucepit similes dico, qui post discessum noctu, ante lucis adventum — eridam arborum nullis radicibus fulcam multiplici fraude componit, cui adulterinos inserit ramos, & que suas jamdudam succisa perdiderat, alienas accipit frondes, — Gr. locus insignis.</sup> that convey their deadly hooks in the most pleasing baits. The Scriptures and Ancients have been large in observing and describing those impostures, by which they cheat men of truth, and propagate errors ; but it would be a work too long for this time to declare them all : I shall by your favour name some of the principall of them, because they are practised amongst our selves by such as *drew disciples after them*, who, as they doe but rake

up old buried errors under the notion of new light, new truths; so they walk in the same steps with their forefathers.

First, They use sophistical arguments, *argumenta tortuosa*, knotty, and crooked questions, by which they puzzle and insnare the simple: of this the Apostle gives warning, *Take heed that no man deceive you, ouerlaying i.e. make a prey of you, through Philosophy or vain deceit.* Tertullian

*Artificem frumenti et defraudenti verberet.* against *Hermogenes*. observes, that *Philosophers were the Patriarchs of hereticks; and Sophistry, the great etiam fibi ipsi, omnia retractantem, ne quid omnino tractaverit;* *De prescript. adv.* &c. their maine engine. *Seducers*

*Hat. c. 7.*

have not learned to cast away *reasonings*, and every high thing that exaltest it self against the knowledge of God: and whiles, with the ancient hereticks, and late Socinians, they measure truths with the line of their own intellect, and believe no more then they can comprehend, they make shipwrack of faith, and drown others in their own destruction. How many were of old made to stagger in that fundamentall point of the eternall Sonship of Jesus Christ, by the curious inquiries of the Arians, recorded

*Hact. 69. 19. Ετι τοι εν οσε δει, καὶ ι-  
χυνοεις απο των θεων, οι ειναι, εις ιδει,  
καιροις αριστεις, η ειναι ιδεις αριστεις, ει-  
ς αγνοηθη τοις ειδεσας, η ητο για  
ντα πραλειψη, η συνειστη.*  
*κτισμα απο λεγενη, αλλα ειναι απο της  
νιογενειαν, αλλα ειναι απο της  
τρομητην, η κτισμα, αλλα ειναι απο της  
γνωμητην, — Cr. Ibid. 16.*

by *Epiphanius*, in his Treatise against that heresie, which I will not English, that I may not be a snare in this scepticall age? How many were taken in that senselesse notion, because it was new, and they understood it not, *Hee is a creature, but not as one of the other creatures; a work, but not as one of the works; and begotten, but not as others that are begotten: that, denying him like other things begotten, they may deny his naturall generation; denying him a creature as other creatures are, they may assert him to be a creature?* So farre *Epiphanius*. Why doe you juggle, in saying, *hee is a creature, not*

not as one of the creatures ; hee suffered without passion ? as if a man should speak without speaking, or understand without understanding, faith : another Father concerning the same and other hereticks.

This hath been their constant indeavour, with pretences of words, and sophistry of arguments, to colour and paint their horrid opinions. This is that which *Cyril* calls *πολεμίωνας παραπόρας*, multivari- rious impostures, *πολεμάκον επειδή ισχύει*, the in- ventions of many-times-pleated senses, equivocations, amphibologies, the strength and garrisons of hereticks, unto which they retreat, being pursued ; out of which they issue, to spoile and plunder the Church of faith, peace, and godlinesse. And thus much of the first branch of that *futility* of which hereticks make use to spread errors.

Secondly, They use new and strange expressions, expressions not to be understood but by their own disciples. These the Apostle ( according to *Chrysostome* and other of the Ancients ) calls *γνωστίαις*, new language ; and against these arms *Timothy*, commanding him to *keep the form of sound words which thou had heard of him* : This hath been of especiall use to hereticks in the primitive Church, and of later times ; This is *Hilary* of the Arians in his time ; That by their indistinct and confused expressions they eluded truth, and ensnared their unwary auditours by the ambiguity of their phrases. Thus *Jerome* concerning the Origenists, They so temper their words, pervert their order, mingle ambiguities, that in the same sentence they utter the truth and error ; their followers understand one thing, and strangers an-

*Tis ἡ θεία τῆς ἁρκείας ὡς λέγεται  
αὐτὸν κλίσμα — ἐχ. ὡς ἐν κλίσμα-  
ται, θραύσας απαθέτης — λαζίσαμεν  
αλελύτρας, ρονταρικαὶ αἱρέτας.* Athan.  
contr. Arian. orat. 3. tom. 1. & tom. 2.  
*Quid Christus passus in Deitate.*

*Multam curam gerunt facere phaleris ver-  
borum, & versibus syllogismorum,* Bern.  
in Cant. ser. 41.

*De ador. in-  
spir. & verit.  
l. 8.*

*In Hos. 2,*

*2 Tim. 1. 16.  
a Tim. 1. 13.*

*Cont. Ari-  
an. de Synod.  
Confusis permixtisque verbis veritatem fre-  
quentissime eludent, & incitorum aures  
communicant vocabularia non capiunt.*

*Sic verba temperant, sic ordinem vertunt,  
& ambigua quaque concinnant, ut & no-  
strum, & adversariorum confessorum sensu-  
m, ut auctor heretica, auctor catholicus an-  
datis, Epist. 65.*

other. Thus they prevail with many, like *Gypsies*, canting in their mother-tongue ; though their words may be understood, yet not their meaning. And this practice is notably described by *Calvin* against the *Libertines*. But besides this, that they use old words in new senses, they have another practice, to coin new words, new expressions of their own, which none can understand, simple ones admire : This the Apostle points at, 2 Pet. 2. 18. They speak great swelling words of vanity, and under these high strenues, and sublime notions, introduce some old, base, often confuted heresies ; which, were they in plain English expressed, would be abhorred. Thus the *Eriphe-*

• Οὐδέποτε ἀλλοῦ οὐκέτι ἐν λιγίᾳ απο-  
μάζεσθαι τὴν θρησκείαν ποιήσουσιν  
ἔχοντες οὐδὲν μόνον τὸν θεόν, ἀλλὰ  
πολλὰς, οὐδὲν αἰγαλεόντες τὸν θεόν,  
παρὰ τὸν θεόντων μηδὲν βα-  
σικῶς ὄντα λογοτείας, Ηερ. 31.

thus assures us concerning the Valentini-  
ans, that they introduced the old  
heathen fables as matters of faith, only  
shadowed them under some new expres-  
sions of their owne; and of the Gno-  
sticks, that they in like manner did

<sup>4</sup> Καλῶς οὐ Νωεῖσθαι, δῆτας τὰ Ἐλληνικᾶς παρεξ τοῖς Ἔλλησι ράφεινθέντια, διποι Βερβαζέλιοις δύνασι μεταποίησατε, τοῖς ἀπαλλήλος πασι τὸν τρόπον εργάσασθε, Ημερ. 26. 1. Dial. 1.

<sup>4</sup> Eadem nunc in veteri, & nova be-  
rest consuetudo servatur, ut aliud  
populi audiant, aliud predicent sa-  
cerdotes, Epist. 61.

his old wiles over again ; the Stage is new, the Tragedy the same ; errors dispersed, faith, peace, and godlineſſe ſupplanted by the ſame engines amongst us as in former times.

Thirdly, They use faire pretences, and glorious speeches, as the Apostle observes, *By good words and faire speeches they deceive the hearts of the simple*: And Peter, Through covetousnesse shall they with fained words (and vsurpation, forged and plastered speeches) make merchandise of you: This is an usuall shift, they parget over the nakednesse and deformity

deformity of their opinions, representing sometimes *them* as the wayes of God, sometimes *themselves* as the men of God ; and thus simple people (Ixion like) *pro Janone nubem*, imbrace appearances for verities, errors for truth.

1. They represent their opinions as the wayes of God, the secrets and mysteries of Christ, (but John calls them *βάθις τῆς Σταύλας, the profound deep things of Satan :*) and thus they are *as a snare on Mizpah, and a net spread upon mount Tabor.* Saint Paul observes, that *the worshipping of Angels, and such other kind of monstery, Touch not, taste not, handle not,* were all perswaded under such faire pretences ; they were doctrines of humility, doctrines of mortification, &c. But in the mean time, these false preachers, pretenders to humility, were *vainly put up in their fleshy minds,* laid hold on Angels, but held not the *head, &c.* In the 17<sup>th</sup> of the *Revelation* the whore hath in her hand *a golden cup full of abominations and filthiness;* the cup is of gold, but the potion is of the rankest poison : *All. 15. Circumcision, and observation of the law is cut off from Christ* in the notion under which it was obtruded ; and, at best, did nothing availe unto that purpose which was pretended : This hath been the practice of hereticks, as in the Apostles times, so in after ages. This *Salvian* observes concerning the Arians, and in general, all hereticks ; but his passage is too long to be transcribed. Thus also *f Cyril,* *Ωντες τὸ δὲ τοῦ γυμνῶν ἐπανέβασιν, τὸ εὖ τῷ μεγάλῳ Θεῷ αὐτῷ, τοῦ δὲ ἔμοις ἀποκείται εἰδουσαν τοὺς χρυσούς μεταλλεῖς, τῷ χειροῖς θλασταῖς, τῷ ταῖς διαταξισθεῖσαῖς καρδίαις σωδίαις συνεπισάντω τοῖς ἀρσενικοῖς στολήσιν τὴν ἀνδρεῖαν τὸν αὐτὸν στόλον εἶναι, τῷ ταῖς διαταξισθεῖσαῖς καρδίαις τὸν τὴν εὐρύσκεις γυμνιστὴς καλλίθεος, τῷ τοῖς τὴν διαταξισθεῖσαῖς στολήσιν αὐτοῦ τῷ λόγῳ, Praefac.*

They

εἰ Εοίγων ιαῦσι αἱ τέλει ὅμιλοι φροντί-  
καντιν ἐπὶ ὑδεσι τὸ ὑλακτικόν συνεπάγεται  
μελί, τῇ τὸ κρεῖτον παθετικῇ τὰ περιστά-  
ται λυπτῶν τὴν αἰδηνούς ψυχήλεπτούσες,  
&c. Cyril. Epist. ad Valerian.

\* They are in this like our Apothecaries, they gild their pills, and make their potions sweet; they make them pleasant to the eye, and delightfull to the taste; and yet they containe

such a medicine, as (not being immediatly cast out) will give the patient such a purge as will clear him of faith, and peaceablenesse, and prevent for the future all danger of surfeiting from the power of godlinesse. It is no new thing, that opinions of no value, if not damnable, are vended, and prevale under the notions of free gracie, or *Christian libertie*, Christ exalced, the kingdome of Christ, the Church may, and the like commendations: no way is more

<sup>b</sup> Plutarch, in effectuall to ingage imbracement. <sup>b</sup> *Numa Pompilius* pre-  
vit. tends the teaching of the Nymphs. *Famis* for his

<sup>i</sup> Turk. Hist. <sup>i</sup> Mahomet, that grand impostor, if you will believe him, learned his Alcoran from the Angel

<sup>k</sup> Athan. qu. ad *Gabriel*. The <sup>k</sup> Divell was the first that ever mentioned God upon earth, and that in his temptation, when he was affise against God: And shall it seem strange that

<sup>1</sup> Εἰοί τινες ματαιῶσθει, καὶ προσάρτανται ἐκεῖνοι, διὰ τοῦ Χριστοῦ εόντες, ἀπότινοι φερόντες· τὸ ὄντα Χριστὸν — Καὶ τὸν δὲ προσάρτεωνται συλληφθεῖς τὴν γνώμην ἀργοποιεῖσθαι, αὐτοὶ διοργανώσαντες λαζαρίνωντες — Αγιοὺς Χεισόδη, εἰς τὸ Χεισόδην κηρύξσοντα, αὐλήν την Χεισόδην ποιῶντα, Αδ-Τραϊ-  
λεσ.

plaint of holy Ignatius? It is usual with mountebanks to proclaim the vertues of their oyles, salves, receipts, &c. multitudes are drawing together, and fools buy. It is the practice of false teachers, by crying up the holiness and excellency of their doctrine, to cause many to flock together, and to *deceive the hearts of the simple.*

2. They represent *champions*, *gatherers*, *followers*, all, under  
the notion of the most godly, holy, humble, saints, men  
as precious as any that earth breeds; no unbielded at any or any  
time.

time likely to be on the face of the earth ; a strong inducement (especially if there be any shew of holiness in their conversation) to perswade simple and well-meaning men into an approbation of their opinions. By such deceivable pretences the Pharisees got such interest in the hearts of the people, that they were quickly credited in whatever they spake, though against King, or Priest, as saith <sup>"</sup>*Josephus*. In the dayes of the Apostles there were some that <sup>"</sup>said they were *Justes*, and were not, but upon triall were found *liars*. The *ministers of Satan* were transformed <sup>"</sup>as the *ministers of righteousness*; and how they prevailed, and what their pretences were may be conjectured by the great paines which the Apostle takes to vindicate himselfe and his ministry from their aspersions, *1 Cor. 9.* *2 Cor. 11.* They were not inferior to the chiefe Apostles, would have no pay, (Doe you not hear the language of our *Sectaries*?) they would preach freely, would not be burdensome, &c. Were not these singular men? Doubtless they did not want followers amongst such as would serve God with that which cost them nothing : But the Apostle affirms us, *they were charitable workers, and their end would be according to their works.* Such as these of old were the *Dionacists*, of whom <sup>"</sup>*Optatus*. They <sup>"</sup>Contr. *Pamphil.* *Pelle oviad contagi- covered themselves in sheep's cloath-* <sup>"</sup>*ut, ut, p. fieri posset, prius te ovis mar- ting, they were not discerned to be deinceps servat, quam praezial venien- wolves, till their fangs were felt.* <sup>"</sup>*Lib. 1.*

No age hath afforded hereticks whose ring-leaders have not pretended to extraordinary godlinede. It is well known to those that are versed in the writings of the Ancients, what is left recorded concerning *Apollos*, *Phocinus*, *Nestorius*, and others, the substance of which you may finde in *P. Vincentius Lirnebyss*; what <sup>"</sup>Cont. *bretel.* of *Pelagius*, what of *Arminius* by *Bernius*, what of *c. 16.* *Socinus*: but, to passe over all these in silence, I shall <sup>"</sup>Voss. Hist. instance onely in *Arius*, that grand impugner of the Deity of Christ, and impudent boaster, out of whole ante opera Ar- Thaleia min.

Thaleia & Athenaeus relates these vaine boastings :

'Καὶ τινὲς εὐαγγέλου Θεοῦ, συντόνων Θεῷ, have received my doctrine from  
εὐαγγελίον, ἀριστούσιν, ἄγνωτον Θεῷ the elect of God, men that knew  
εὐαγγελίαν, τὰ δὲ ἔργα τοῦ Χριστοῦ.  
τὸν δὲ οὐρανὸν μελέχοντας, ἀστελλον, διο-  
δεκάτοις, καὶ πάντα σημεῖα. Τέτοιον καὶ  
τυχοῦντας ἀλλοι τοῖς αὐτοῖς ἀπόδεξαι, οἱ τε-  
κμαλίται, οἱ τολμαλίται διὰ τοῦ Θεοῦ  
δέξαι, τινὲς Θεοῦ μελέτας οὐρανοῖς, καὶ γνωστοῖς  
ιγνωστοῖς τοῖς θεοῖς.

have received my doctrine from  
the elect of God, men that knew  
God, holy men of God, such as  
knew how to divide the word of  
God aright, that had received the  
anointing of the spirit ; of these  
I have received, in their steps I have  
walked, and for this truth have

suffered many things. Surely, this is a plausible in-  
ducement ; words are esteemed according to the estimate

' Solent iti miriones etiam de quibusdam  
personis ab heresi captis, edificari in rati-  
onem : quare illa vel ille fideliissimi, pru-  
dentissimi, & iustissimi in Ecclesia in il-  
lam partem transfruerint, De Prescript.  
contr. Haret. cap. 3.

had fallen into heresy : If this or that were not the  
truth, the way of God ; how comes it to passe, that hee,  
or shee, such a man, and such a man of such eminent  
parts, gifts, profession, should be so mis-led ? But, should  
we judge of faith by persons ? or should wee not rather  
judge of persons by faith ? 'Tis possible for *Nicolas* to  
become, not onely an heretick, but a ring-leader of a  
sect ; 'tis possible for one to come, and say, *I am Christ* ;  
'tis possible for *Simon Magus* to professe himselfe the  
great power of God, but should all the city give heed

\* Εγώ ωντος παντοδεχτας καταγ-  
γελοῦσθαι τοις αὐτοῖς, τοις ἀγγέλοις,  
τοις ἄγγελοις, αἵτινοι Κύριος οὐ Θεός  
δε Πάτερ, Ἀλλος, Epiphan. l.2. tom. 1.  
concr. Cataphry.

to him ? 'tis possible for a *Mor-  
tanus* to proclaim himself no Angel,  
no Embassador, but the Comforter  
himself ; should a *Tertullian* be sedu-  
ced ? 'Tis a great temptation, when

men that fall into error, are in name for godlinesse :  
'tis a greater, when men of strict life(as in old times) fall  
into error. If we will not be mis-led, let us remember  
the Apostles charge; *If we* ; not one, but the Colledge  
of Apostles ; not men, but if an *Angel from heaven shall  
teach*

reach any other doctrine, let him be accursed. Whatever their pretences be, \* they are of their father the Devil, who, <sup>Diabolus filius</sup> by seducing men from the Church of Christ, destroy <sup>fieri qui homines esse</sup> <sup>ab Ecclesia se du-</sup>  
them. I have been the longer upon this point, because <sup>cendo inter fici-</sup>  
it neerly concerns our selves, amongst whom a party is <sup>est, Aug. 1603,</sup>  
risen up that monopolizeth piety, pretendeth to tran- <sup>lit. Petil. lib. 2.</sup>  
scendent holiness; under which shew many are mis-led, c. 13.  
many muzzled, as not willing to oppose against (as they  
call themselves) the godly party.

Fourthly, They use *vain-glorious boastings*; proclaiming the excellency and eminency of their knowledge, and abilities above other men. The former fair speeches were but groundlesse bragges, their opinions and conversations are farre short of (if not contrary to) that holiness they profess; but in this that I now speak of, their boasting hath been notorious, as if with them wisdome began to live, and should die with them; as *Maximilla* the prophetesse of the Montanists in *Epi-*  
*pbanius*, y Mel' ips' recognit' in t'g' i'sau, illa o'milia. As <sup>Harel. 47.</sup>  
the affecting of wisdome <sup>above what is written</sup>, and a bold <sup>Col. 2. 18.</sup>  
intrusion into things they have not seen, hath caused many to fall from the truth to error; so the *profession of* <sup>1 Tim. 6. 21.</sup>  
*knowledge* (as the Apostle) *falsely so called*, and the having <sup>1 Cor. 4. 8.</sup>  
of the gifts and persons of men in admiration, hath drawne many to follow their pernicious wayes: <sup>2 Er-</sup> <sup>2 Vincent. Li-</sup>  
*rror magistri tentato discipulis*; if the master falls, the <sup>tineas.</sup>  
scholar stumbles. Indeed, men of parts usually broach errors, (the devil makes use of the Serpent, not of the Ass, in seducing into heresie) as being the fittest instruments to stagger the Church. *Corah*, *Dathan*, and *Abiram* died not alone in their transgressions, they were Princes of the Congregation. But if any man shall become a *Dogmatist*, an adherter of strange and new opinions, hee shall be cried up by his followers as a man of parts, that they may seem to be mad with reason. This conceit that they knew and taught something which other men neither knew nor taught.

To οικεις τη ειδουσας προτιμησιν, και λεγει το γε

Διλανον αποφασιζειν, De Trin. Dial. 2.

\* Ημεις δοκου οι αδερφοι, οι οι αδεις  
ωραίες θες, και χωρες, Hier. 2.4.

\* Hieron. in all others dogs and swine.  
Hos. 5.

• Hieron. in all others dogs and swine. c Semper se feste abhorrajant,  
et in Ecclesia consummatis debacchanum (they boast al-  
waies of their own sublime and abstruse speculations, in  
comparison of which others are blind) is the observati-  
on of Hierome. I will conclude this with that of d Na-

d Γενιαδες σοι, και ιψηλον πάρον και νότο  
τος φρέλας, ει βάλεις, ει μη διτερον  
Σεδρον, ει τον αρρενο-αρρενον, ει μη  
Ηλαν μεταρρυθμον. ει μη Μανύστη  
Θεορατος ητανταρην, ει μη Παῦλον ει  
εργον. Ti και τον άλλους αυτούς οργανώσα-  
τες άνδρες, και χειροποιοι θελύτες, και  
οιον ιματιον η παράστων, Gr. Orat. 3.3.

procured scholars to seducers of  
old, as saith e Cyril. The follow-  
ers of Basilides in f Epiphanius pro-  
fessed themselves only to be men,

• Hieron. in all others dogs and swine. c Semper se feste abhorrajant,  
et in Ecclesia consummatis debacchanum (they boast al-  
waies of their own sublime and abstruse speculations, in  
comparison of which others are blind) is the observati-  
on of Hierome. I will conclude this with that of d Na-  
zianzeno, concerning the boastings  
of Eunomius : Be it granted (saith  
hee) seeing you will have it so, that  
you are a sublime man, and tran-  
scend sublimity, a beholder of  
things that no man else sees, an  
hearer of things which it is not  
lawfull to utter ; after Elias, you

have been rapt up in a fiery chariot ; after Moses, you  
have seen the face of God ; after Paul, you have been ta-  
ken into the third heavens ; But why forge you saints in  
one day, make them ministers, inspire them with learn-  
ing, &c. ? This is not peculiar to the Eunomians ; I  
would we had not some amongst our selves as vain-boast-  
ers, and pretenders to knowledge, that have, in their  
own conceit, more skill in the mystery of Christ than  
the Apostles, with the old hereticks : e Solent dicere, non  
omnis Apistaror piffa, — non omnis omnibus tradidit, in  
utramq. Christiano reprehensione subficitur, Gr. The Apostles  
knew not all things, taught not all things to all men (as  
they say) in both which they calumniate Christ. f The  
favoures of John of Jerusalem were bold to assert, that he  
was more eloquent than Demosthenes, acute than Chrysip-  
pus, wise than Plato, &c. The Papists adorn some of their  
School-men, Doctors, with the titles Angelicall, Scripto-  
rial, Nominate, Irrefragable, Resolute, Subtile, and such  
like. The Jesuits pravde mightily by their impudency  
in boasting as g Alphonſus de Vargas declares concerning  
them :

\* Tertul. de  
prefct. conser.  
her. c. 22.

f Te fautores tui  
dissertarem De-  
mostene, ac-  
cidentem Chryſi-  
po, sapientiorem  
Platone, con-  
tendens, &c. E-  
pist. 61. ad  
Pammach.

Defratiagem-  
lesuitarum.

them : The Sectaries amongst us, if they doe it not in imitation of such worthy presidents, yet walk in the same steps ; their misleaders are with them *heavenly men*, spiritual teachers, the preachers of *Gospel-truths*, *New Testament-spirits*, men of admirable parts, though some of them but of late commenced from the Tailors shop-board, or the Coblers stall to the ministry ; men of as great abilities as those teachers of the law, of whom the Apostle, *Not understanding what they say, nor whereof they affirm*. But so much of this fourth point.

Fifthly, They use subtlety in concealing their opinions, save onely from their proselites, to whom they discover them *in part*, and with a reserve of changing upon further inquiry or more advantage. This was of old the practice of *Basilides* in <sup>1</sup> *Epiphanius*, hee concealed his opinions from such as were able to examine them, men that had their *senses exercised to discern betweene* <sup>1</sup> *Heres. 24. Κριθεὶ τῷ εἰστὶ διατάξις ἀπογλύτετον, ἀλλὰ στῆ ἐχειν εἰστοῖς, ἐν δὲ αὐτῷ χιλίων ἀπογλύτετον, καὶ ποιεῖ ἄλλη μυστήρια, καὶ ποιεῖται. τοῖς αὐτοῖς μεθίσται, λόγοι, διτι μύεις πάντα γένονται, υμᾶς δὲ μηδεὶς γνωσκότου,* <sup>2</sup> *Id. ibid.*

That they should conceal these things amongst themselves, and not reveal them saving to one of a thousand, and two of ten thousand : that they should know all things, all men ; but that no man should know them, or what they hold. It was long before the <sup>1</sup> *Arians* discovered their malice against the Deity of the Lord Jesu Christ ; their quarrel (as they pretended) was onely against the word <sup>2</sup> *Spiritu*, as <sup>3</sup> *Hieron. relates*, (I pray God others, from whom no requests or engagements can draw a modell of their opinions, <sup>4</sup> *miti monstri alia*, be not hatching some hateful monster) : and when they had discovered it, they were all upon uncertainties, ever waiting for new light, <sup>5</sup> *Arians ergo membrorum fidei doceantur*, they had every year, every month a new confession, as <sup>6</sup> *Hilary. stet.* <sup>7</sup> *Epist. 61. ad Pamach.*

<sup>ποικίλαις καὶ διαφοροῖς τῆς χρονίας μετατάξεις.</sup> They had many and diverse alterations, being ready to change as often as they could obtaine any to hire them, any to hear them, any to

lead them: they could change their opinions as often as they could get customers for new ones. Thus <sup>οὐ</sup> *Basil*

<sup>Οὐλος δὲ τοῖς τὸ ἑαυτῷ συμφέροντα ποιῶντες φαῖνονται — οἵτις μετέχειτο καὶ τὸν τόπον, αὐτὸν τὸν τοῖς μεταβολαῖς τὴν περιγραφὴν.</sup> assures us, that they did all things for their own profit and advantage, changing, and rechanging, and professing a liberty of future changing; a course most contrary to the truth of God, *Epist. 72.* (*Faith is but one*) to the stabilitie in the

truth required in beleivers, *Coloss. 2.* and the manner of the *orthodox*, who, though never so low and little esteemed in the eyes of men, yet were alwayes the same, and consented not to such changes and alterations. As the *Polypus* hunts fishes, and takes them by the often changing of his colour; so hereticks hunt and take unstable souls by the concealing of themselves, and professed unsetlednesse in their tenents. Though much more might be said of the subtillity of hereticks, in calumniating the truth, slandering the professors of it, mingling truth with errore; yet let this suffice for the present.

The second means by which hereticks divulge their errors, is their *Industry* or *Diligence*; they are *varoyoi*, not onely subtill, but industrious workers: As Satan goeth up and downe like a roaring lion seeking whom he may devour; so these, with the *Pharisees*, would compass sea and land to make one proselyte, creep into houses to take captive silly women: in this, like hunters, or fiskers, whose labour is their pleasure, if they can take their prey;

*Ut rugulent, homines surgunt de nocte.* —

There is a straige activity in these men for the spreading of errores: in men did I say? nay in women; the woman Jezebel taught and seduced the servants of God. It is the observation of *Tertullian* in his time, That

their

their women were audacious even to admiration, they dared to preach, to dispute, yea possibly, to baptise. And this amongst some of them, not by *intrusion*, but by *permission* and *approbation*; women were *Bishops*, women *Elders*, women in all other offices. Satan having found the usefulness of that sexe for seduction, upon all occasions makes use of them.

*Apelles* dispersed *Tertull.* his heresie by the help of a woman, *Phylumene*: *Mon.* Epiph. *bar. 48.* *tannus* disperseth his by the hslp. of *Priscilla* and *Maximilla*, two women. And have not wee made some progresse, and grown up to some heighth in this hereticall practice? Doe not women, whom the Apostle permits *not to speak in the Church, but to be in silence*, (transgressing this Apostolicall precept, and forgetting the modesty and weaknesse of their sexe) presume to preach, and vent their braine-sick fancies? But I passe over this shame.

*Optatus* could not keep silence concerning the activity of such men and women, whom fraud or faction had adjoyned to the *Donatists*, in seducing and perverting others into their own errours and schisme. *Athanasius* tells us what use the *Arians* made of women, to ingratiate them with Princes and great men, whose favour is most desirable to them, as being most advantagious to their persons.

and wayes. But enough of this. Experience teacheth, that *when men sleep, the enemie comes, and sowes tares among the wheat, and goeth his way undiscerned*. The harlots feet abide not in her house; now shee is without, now in the streets, and lieth in wait at every corner: Such is the diligence of Sectaries.

The second generall head, giving such successe to heresies,

*Ipsa mulieres, quam praeceas sunt, que audent docere, contendere, & fortasse etiam tingere?* De prescript. cap. 41.

*Ἐπίσκοποι τε πας' αὐτοῖς γυναικεῖσσι πρεσβύτεροι γυναικεῖς, καὶ ἡ ἀλλαγὴ Εἰπίθαν. de Pepuzian. hærc. 48.*

*De vestris silere quis possit? De illis quos ait fastione, aut subtilitate, ut vestros faceretis, seducere potissim; non solum masculi, sed etiam famina, de ovibus fabi; sunt vulpes, — post quod ad vos delapsi sunt, aut dilapsi, dolent alios ibi esse ubi nati sunt, bene stantes in lapsus suos invitant, &c.*  
*Cont. Patrén. 1.6. Vide.*

*Εἴχον τλινός βασιλέα οὐδὲ γυναικῶν αὐτοῖς — μηδὲν οὔτε πολεμεῖ, Epist. ad Solitan. Αρχότων μάλλον μῆχαλον φίλος εἶναι ή ἐπικοπτεῖς, ή μοναχοτατοί. Ibid.*

refus, and erroneous opinions, is taken from the people, the persons that are seduced : The *prince* of this world comes and *findes* something in them. The shaking of the glasse may raise some froth in the water, but no filth, if there be not mud in the bottome. Diseases prove infectious by reason of the *dysentry* of our inward temperature. People are made obnoxious to seduction by two things ; their *simplicity*, and *curiosity* : Of which briefly.

First, The *simplicity*, *ignorance*, *ungroundednesse* of the people affords great advantage to seducers. Where the foundation is not well laid, the building cannot stand long, though not meddled with ; but will presently fall, if the least violence be used : A people untaught in the principles of religion, are a facile and obvious prey to false teachers. This the Apostle hath an eye to, *Children are easily tossed to and fro with every wind of doctrine* ; as a ship on the seas, not having sufficient ballast, is driven with every wind, and in danger of being overturned with every wave. *The simple believeth every word* (faith Solomon,) *but the prudent looketh well to his going*. They lead captive silly women, laden with divers lusts, ever learning, but never able to come to the knowledge of the truth. Seducers are furnished with *subtilty* to deceive, and people prepared, through *simplicity*, to be deceived ; and from *simplicity* it is, that *subtilty* prevalest. Besides, that the Scripture doth *ordinarily* point out ignorant and ungrounded men the object of seduction, it is observed by

<sup>o</sup> *Heresies apud eos multum valent qui in fide non valent, —de quorundam informitatisibus habent quod valent, nihil valentes si in bene valentem fidem incurvant, De praescript. c. 2.*

<sup>p</sup> *Dispensatio ista, ac liberatio prudens verborum indecetos decipere posset, causus auditor & litterarum citio deprehenderet infidem, & exniculus, quibus veritas subvertitur, aperte in luce demonstrabitur, Hieron, ad Panmac. Epist. 6.1.*

the Ancients ; <sup>o</sup> That heresies are strong where knowledge is weak, and prevail not so much by their own strength, as by the weaknesse of the adversary : <sup>p</sup> That all their knotty arguments, and glozing speeches may haply deceive the unlearned and ignorant, but a prudent and wary hearer will easily discern their sophisstry, and

and discover the fraud by which they endeavour to undermine the truth. Hereticall arguments are but bare pretences, in this resembling *the spiders cob-web*, that they are fit to hold the weaker Christians, whilest the stronger break away, and save themselves. And let this consideration stay us, that *wee frowable wee*; and seducers, that *they triumph wee* in the great defection unto several opinions now amongst us. They have deceived *us children*, & *Egregious lads*; and wee have lost *chaffe*, *Spolia ambo*: what great prize, that a stumbling-block hath been laid before a blinde man, and hee hath stumbled at it? Certainly, such are they, even children, many in yeers, most in understanding, that amongst us, are perverted by new opinions.

Secondly, The *curiosity* of the people administers no small advantage to seducers. Men are not content with sound doctrine, and odd truths, but, as the *Athenians*, spend *Act. 17. 21.* their time to tell or to bear some new thing: men that *have itching ears kepp to themselves* — *teachers after their own* *2 Tim. 4. 3. 4.* *Hustle*, and turn away their ears from the truth, and are entred to *fables*, (faith S. Paul). *To be always learning*, is that which *2 Tim. 3. 6.* betrays silly women to be led captive by seducers: And the Apostle Peter tells us, that not vailly by the lusts of the flesh, but much more by the *wantonnesse* of the brain) *they that were before shaped straibrons that live in error*, are *2 Pet. 2. 18.* allured. It is a notable expression of St. Cyril, comparing some in his time to *briers*, that run at their rate, leave the hand and wholesome pasture, to gnaw upon briers and thorns; and so possibly catch a prick in their foot, that they never go upright after. Sure I am, it is so with many amongst us, who, in the *wantwif* of their nes, withdraw themselves from the publick Assemblies, from the Ministers whom

*Ti τοῖς ἀργυρίοις σαρπαστοῖς.*  
*μετὰ τοῦ ἀδενίας, Nazian. or. 33.*

*Oīs αἰταχθέρες οἱ ἀσέντραι τῆς  
τικῆς πλανητῶν εἰς τικάσιν, εἰς δὲ  
τικηγόνας, εἰς τὴν τικήν ἐπιγάχαρον,  
εἰς ἀ ταύτους πίκασι σωποποιῶσσας,*  
*Athan. de incarnatione Christi.*

17/11/1891

*Μάοις διατελεύται, καὶ γέρεων  
τικῆς τερπνούσι τὸ φόνον αὐτοῖς  
θύειν, τοῦτο τοιούτος γάρ τοι  
ανάστασις ταπειθεῖσα ρεῖται, εἰς αὐτοὺς  
ανθίσσει, εἰς τούτους διώγματα τῶν  
ταπειθεῖσας λόγων, πολιτεύεσθαι τοιούτοις λόγοις,*  
*Or. De Trinit. Dial. 1.*

whom God hath set over them, from the pastures in which they ought to feed, and betake themselves to *cop-pices*, to gnaw (at the bese) on briars and thorns ; *possibly*, (if I may allude to the vision of *Robertus Galles*) on rocks and stones : It is no marvell if they be lean and ill liking, if many catch pricks, and come halting home. To passe from this ; the Apostle, that hee might preserve intire in the faith, gives especiall caution against curiositie, that *questions be avoided, and oppositions of science falsly so called.* But of this hitherto.

The third generall head, from which the successe of heresies ariseth, is *the providence of God* justly permitting that it should be so :

First, as a punishment of the *luke-warmnesse of men and want of love to the truth* : The sin grievous, the undervaluing of light ; the punishment dreadfull, light is removed, darknesse sent in stead of light. God will not endure the despising of light. The *Gentiles held the truth in unrighteousnesse, they delighted not to have God in their knowledge*; Rom. 1. *God gave them over to a reprobate sense*, and when they professed wisdom, *they became fools, their foolish hearts were darkened*. Thus God dealt with *Abab* ; hee hated *Micaiah*, with whom the word of the Lord was, and cared not to hear him ; the Lord therefore gives commission to a lying spirit to seduce his prophets, and prevail with him to his destruction. Thus with *Israel* ; *Prophecie not, say they (the people) to them that prophesie* : *They shall not prophesie*, saith the Lord : but if a man walk in the spirit and lie, he shall be the prophet to this people. Thus with the *Jews* ; They that would not receive Christ that came in his Fathers Name, will certainly receive an impostor that comes in his own name. Thus with *Christians* ; as saith the Apostle, *because they received not the love of the truth, that they might be saved* ; and for this cause God shall send them strong delusions, *especiall waine*, the efficacy of error, *error is the strength, that they may believe a lyie*. This sin made way for *Mahometanisme* in the Eastern

<sup>2</sup> Reg. 22.

<sup>12</sup> Micah 2.7,

sterne

sterne Churches ; Popery in the Western was the punishment of this sin : God is the same still, the same in revenging his despised truth. Truth hath been preached amongst us, despised amongst us, imbraced by very few in the power, in the love of it ; God revengeth it, and this revenging hand of God may be sensibly felt and discerned in our distractions. Was it possible that a man should burn one piece of a tree, and worship another, if God had not shut up his eyes ? <sup>c</sup> A

prudent man may see, and wonder, and be amazed at the tenents, carriages, &c. of seducers, how inconsistent they be, how far from shew of truth, and at the great defection to them : Doubtless, this is none other but the hand of God upon the seduced, for their want of love to that truth which they had received.

Secondly, as a triall of those that are found : There must <sup>b</sup> Cor.11, be heresies amongst you, (saith the Apostle) that the approved may be made manifest. It is the winde that discovers and

severs the chaffe from the wheat. <sup>a</sup> They that are carried about with diverse and strange doctrines never had any solidity : if they had been of us, they would have continued with us. The house founded on the rock doth not fall, though the winds blow, the waters rise, and

waves beat upon the house; yet is the rising of the winds, and beating of the waves upon the house, a sore temptation: it had certainly fallen, had it not been founded on a rock. It was a seasonable question which our Saviour moved to his disciples upon the defection of the Capernaites, Job.6. Will ye also go away ? It was a brave resolution that Peter put on, Though all men forsake thee, yet will not I; though I die with thee, yet will I not deny thee : but hee could not

<sup>b</sup> Καὶ γέρε δὲν ἴδεῖν, καὶ θαυμάσαι, καὶ εἰς τὸ πλήρες εὐθεῖα τὸ σωτῆρα ἀνέβατον οὐδὲ πάλιν, ὃν οἱ ἀλλόδοις λέγουσι τὸ καὶ φρεστεῖον, αἰσχατός τῶν πάντων παῖς αὐτοῖς λεγούσιν τὸ καὶ γηράσκων, καὶ μηδεπιαίς ξύφασιν διληθείας ὅπλον χαράττειν, E-piph. de Encratitis. Hær.47.

<sup>a</sup> Ob hoc heresiam non statim dividimus eradicantur auctores, ut — unusquisque quidam tenax, & fidelis, & fides catholicæ fidei sit auctor, appareat. Et revera, cum queque natura ebullit, statim cernitur frumentorum gravitas, & levitas palearum; tunc sine magna molitione excutitur ab area, quod nullo pondere intra aream tenebatur, &c. Vincent. Lyrinen. cap.25.

performe it ; when his Master was taken, hee followes a farre off, a preludianc to his denyall : *Qui timide confiterur, negat* ; when, hee was in the high Priests hall, hee not onely denied, but forswore him, the knowledge of him, with execrations. The rising of heresie is a great triall, *Dominus. I. 3. 1, 2, 3, 4. The Lord your God trieth you*, saith *Moses* : the prevailing of heresie is a greater ; an hard matter it is to resist the sollicitations of the father of our flesh, the sonne of our loynes, the wife of our bosomes, the friend whom we love as our lives : an hard matter it is to swyn against the stream : hee is a souldier that stands to his arms, when some throw them down and run away, some throw them down and call for quarter, ready to take pay under the enemy. When men of name for parts, knowledge, piety, sufferings, shall desert the truth, he stands fast that doth not stagger : If *Peter* diffumble, *Barnabas* is carried away with his dissimulation. Look to your selves, take heed lest you fall, God suffers these things for your triall : Hee suffers the evill of heresies, that by reason of them his truth may be more shamed, his people more confirmed, hypocrites discovered, and fled out of the Church, and a purer body left behinde. But thus much of the reason : And let what hath been spoken suffice to be said of the Doctrinall part, That heresies, or errours in opinion, are of a spreading and destroying nature : wherein I have shewed, 1. That they eat as a *Gangrene*, speedily, incurably, mortally. 2. What they eat ; they eat up faith, peace, piety. 3. How it comes to passe they thus eat ; from hereticks, their subtily and industry ; from the people, their simplicity and curiositie ; from God, his justice both so revenge the want of love to the truth, and manifest those that are approved. Now a word or two for application.

Use 1.

If heresies will eat as doth a gangrene, then here is matter of mourning over the sad and diseased condition of our Churches, that have in them many *gangrenes*, because many *heresies*, and all things are bending to a *spakelG*,

*oedus*, (as the Chirurgians call it) the heighth of mortification : This is matter of *lamentation*, as *Ezechiel* speaks, and shall be for a *lamentation*. Job's case, over which his friends for seven dayes wept, was not so bad as ours: his sores were *boyles*, ours *gangrenes*; his would endure *scraping*, ours will not endure *touching*; his body was affected, our souls. How is the *faithfull City* become an *harlot*? How is our wine mixt with water, our silver become drossie? Is it nothing to you, O all ye that passe by? Was any sorrow like unto ours? But sorrow is an helplesse passion: It's for a childe to fit still and cry.

If heresies will eat as doth a gangrene, then here is matter of anger against *Physicians* of no value, that would have them, if not tolerated, connived at; if not so, yet not proceeded against with *my vigour*: as if (like a slight green wotand) they would cure of themselves; or, if not cured, they were not dangerous: men of the temper of the *Samarians* in *Epiphanius*, who were neither Christians, nor Jewes, nor Gentiles, but desirous to hold faire correspondence with all religions; they were of no religion, they were yet to choose of what religion they would be. But,

If heresies will eat as doth a gangrene, I beseech you all that are yet found, take heed of them: a gangrene is easier prevented, then cured; and so are heresies. Let me prevail, perswading to diligence of indeavour to stay the further spreading of this destroying maladie: Think you hear the voice of the Church like the cry of the man in the pit, *Amice, vide ut me extrahas*: if you love me, endeavour to heal mee of my sores, endeavour to help me out of my errours. I shall apply this to three sorts of persons whom I see before mee; the *People*, the *Minister*, the *Magnitude*; and in all be very short, and so conclude.

First, To the *People*: Dearly beloved brethren, for you *the most is spread*, it is for your precious souls that *deserves* *saints*, it is for your sakes that I have pitched upon these meditations; I beseech you, take notice of what a

spreading, what a destroying nature heresies are, and keep your soules with all diligence, left by any man, by any means you be deceived. You are fallen into dangerous times, into times of great temptation ; errours, like a floud, come up over all their channels, goe over all their banks, overflow, goe over, and reach even unto the neck, and cover the land, as the waters the sea : And let me tell you, (*what ever some men say*) they are dangerous errours, many of them razing the foundation, and drowning men in destruction and perdition ; the least of them such as (if not deadly in themselves, and in their own nature) may prove deadly in their consequences and sad effects, as preparing the heart to entertaine those that are in their owne nature deadly. I beseech you therefore, as you love the Lord Jesus Christ, as you tender the everlasting salvation of your soules, watch, be carefull that no man deceive you : And that you may not be deceived, I command (passing by many others) these three rules :

Ephes. 4.14.

First, Adhere unto your own ministry, and wait upon them whom God in his providence hath set over your soules. The end why God hath given to his Church Pastors and Teachers, is set down by the Apostle to be, that we may *be no longer children in knowledge, tossed to and fro with every wind of doctrine*. God will blesse and be effectuall by his owne ordinance ; by it he will *lead in wisdome, and in understanding*. May wee not goe abroad to hear ? This is besides my purpose : But why should you goe abroad to buy, when you have food at home ? God hath been *gracious* to this City ; I may speak it without arrogance, it was hardly ever better provided for ; the losse of the country hath been your gain : Why should you withdraw your selves ? *The mothers milk is most natural for the infant* ; the sheep that wanders from the flock is in most danger of the wolfe ; change of diet is not wholesome for the body ; is it for the soule ? Another man may haue better gifts then thy Pastor ; can

can he have more love to, and care of thy soul then hee  
that must give an account for it? Children that often  
change their Masters, seldom prove good scholars; nor  
they *solid and understanding* Christians, that change their  
Ministers. But I will not insist on this: I am not against  
hearing abroad occasionally; but, for the preventing of  
misleading, desire to perswade the use of the *publick* Mini-  
stery, and of your own Ministers, whom God hath given  
you to be your guides. And let mee tell you of one great  
miscalculation, and not the least cause of so much defection;  
it is this, *The people are so strange* from their Ministers, from  
private conference, communicating their feares, their  
doubts, their temptations, asking advice and counsell of  
them, at whose mouthes they should enquire the law: they  
bury all in their own bosomes to their great disturbance,  
at lack of others, who seduce them by mis-information. To  
passe from this, if any of you be mislead, yee have the  
means to prevent it, your bloud will be upon your own  
heads. If a virgin betrothed to an husband was ravished Deut. 22.23.  
in the city, not only hee that ravished her, but she her self  
should die. Shee cried not out that she might have been hol-  
pened: if she was ravished in the field, shee was not to die,  
because no help was neer; but he that ravished her was  
to die. Beloved, you are espoused to Jesus Christ as a Cor. 11.  
chaste virgin, <sup>x</sup> seducers are your <sup>x</sup> adulterers, they corrupt you from  
the simplicity that is in Christ; if this be done in the city, i.e. in the  
Church of God, in the City of Christ, where Ministers reside that  
may succour you when assaulted, your bloud will be upon your own  
heads, you cried not out for help, you betrayed your chastity to the  
lust of your ravisher. People that  
lie in darkness, where are no Mi-  
sters, if they fall, may be excused *a tanto*; they had none  
to

Εἰ μὲν οὐδεὶς γένοιτο, τοῖστιν, εἰ τῇ σπουδῇ Χειρὶ, τῷ χαρτούσιν ἀγγελού, ἐνδέξαγεν, καθίσται καὶ διδάσκαλος τοῖς μηδινώσι, καὶ απαλεύσεις ἐπαμφίσῃ ὅ-  
λης, συνεπόλευτά τοι φύγει καὶ οὐ πα-  
ῦσαι πατέσθετο· ἔστι γὰρ ἐπίμων πατέσθε-  
ται τὴν παρεργούσαν, εἰ τοῖς διασκέψει-  
σθοι τοικαρχεύσαντες διδάσκαλοις, ὁ δε λόγος  
ηὔρετος το πατέσθαι, καὶ εἰ διατίκης ἔχει  
τὴν εἰς τὸ φεῦλον ἀπαλεύσει. Εἰ δὲ μὴ γέ-  
νοιτο εἰς ἀληστήρα, μὲν ὅπερε εἰς αἷρες ἐμ-  
πειν, ὃ ἐπαμφίσαι εἰς το, καὶ διδάσκαλος  
μὲν ὁ βιαστὴς, Θεο. Cyril. de ador.  
in spir. & verit. l. 8.

to help them : but your bloud will be upon your heads.

Secondly, Try all things : This is the counsell of Saint John, Believe not every spirit, but try the spirits whether they be of God or no, for many false prophets are come into the world. 1 Joh.4. 1. Try all things, (saith S. Paul,) and hold fast that which is good. 1 Thess.5.17. Farre be it from Christians, that they should be the scholars of Apelles or Papists, y not at all to search the Scripture; like infants, to gape and swallow what-ever the nurse puts into their mouthes. Consider that notable 5. 12.

\* Αλόντας τινάδισα ; καὶ εἰδέσθε τί δύνατον, οὐ συμφέρει, οὐ πεπίπτον, οὐ Θεῷ φίλων, οὐ τῇ οὐσίᾳ κατέλληλον, οὐ τῇ φιλοπίᾳ οὐρανον, οὐ ποστόφρεσκον, οὐ παντοποιούμενον, οὐ τὸν συνεγείας ἀξιον; Καὶ τί καρδος ἔχει; — Τοῦτο μὲν ἀπό τοις αἱλορίαις τὸ μάθημα, καὶ τὸ γενέσθαι αὐτον γίνεται, &c. Tom.2. p.325.

sole and adequate originall of all errour to those that have been deceived. Many want will to doe it, they will not take so much pains, and what needs so much adoe? they (we hear) are honest, godly, &c. But would you not tell money after them, and weigh gold? and will you take doctrine upon trust without triall? May not every man deceive, and be deceived? Is there not danger in being deceived? Should your faith be built upon man? Many pretend they want skill, they cannot do it: The most silly creature hath so much from the instinct of nature, as to be able to know wholesome food, if it be well; and some of them their physick, if they be sick: and art thou a man, a Christian, a professor, a forwardone, unable to discern between light and darknesse? To what purpose serveth the anointing which we have of God, but to inform and teach us concerning those that seduce us? Why

\* Δια τι λογουσαι ὅτε εἰ γνωστὰ φεύγουσι; δια τὸ φροντιστε τὸ οὐρανον εἰς τὴν Χειρὸν λαβεῖντες κερτίσεο εἰς δικαιοσύνην παντούς; Εἰ διελεγοντες αἵροντες τὸ χρησταγόνον θεοῦ προσθετούντες εἰς τὸν λύμα; Ignat. ad Ephel

are wee not wise, seeing wee have understanding? Why remaine wee ignorant, that are taught of God? Why neglect we the gift bestowed on us, and

and perish like fooles ? b Wari- <sup>τὸν πατεριόν τῆς καταλεπτῆς θεοειδείας.</sup>  
ness is not required in any thing <sup>καὶ τὸν πεντητέων λογισμόν, τὸ ἀνάδει-</sup>  
more then in matters of religion : <sup>αῦτὸν τὸ φανούριον,</sup> Clem. Alex. Strom.  
Some errors are so like truth, that lib. 7.

they can hardly be discerned : All desire to walk under  
the veile of truth ; have your eyes in your heads, that you  
be not deceived. It is besides my purpose to lay down  
cautions in triall, rules of triall ; I onely assure you, as

c Cyprian did another, It is not <sup>In compendio est apud religiosas mentes &</sup>  
an hard matter for godly and <sup>simplices & errorum deponere, & inventare, atque</sup>  
sincere people to escape out of <sup>eruere veritatem : nam si ad divina tradicio-</sup>  
the snare of error, and to find <sup>nis caput atque originem revertamur, cessat error</sup>  
out, and to discover truth. If <sup>bumanus, Cypr. ad Pompei. contr. lit. Ste-</sup>  
they bring all things to the <sup>phan. Epist. 74.</sup>

*Touch-stone of the Scripture* by an impartiall and unpreju-  
diced triall, error will be dispersed, as mists are dissip-  
ated by the beams of the Sun.

Thirdly, Avoid those that are *erroneous*, their *congre-  
gational meetings*, and, as much as may be, their *personall  
converso*. In times of infection men doe not onely make  
use of *antidotes*, but with all care shun *places* and *persons*  
that are infected, that they may prevent the danger of in-  
fection : the like caution is in this case commended ; I Rom. 16.17.  
*befiech you, bretheren* (saith S. Paul) *mark those which cause  
divisions and offence* ; *contrary to the doctrine which you have  
received, and avoid them*. And S. John, *If there come any man  
to you, and bring not this doctrine, receive him not into your  
bosome, nor bid him God speed*. If with one called a brother,  
being a *fornicator*, — a *rainer*, — we must not eat ; how  
ought wee to shun such as adulterate the word of God,

and *blaspheme* the truth ? How <sup>d</sup> come- <sup>Πλέπων δι' οὐτῶν απέχεσθαι τὸν το-  
τερόν, οὐ μήτε τὴν ἴδιαν μετεπένθετον λα-  
θεῖν, μήτε κοινὸν — τὸς δισοδιπλοῦ  
discourse of them, but to shun the  
εἰδότες, οὐ τὸ τὰ χιρουλα τοῦτον  
authors of infamous heresies and odd yers, as ἀσχετικοῖς κακοῖς, Ignat. ad  
feets, as the *originall of all mischiefe* ?</sup>

S. John <sup>e</sup> would not endure the company of *Corinthians* ; Niceph. l.4.  
in

in the bath : *Policarp abhorred conference with Marci-*  
*s Athan. in vit. an*, as the first-born of the devill ; & *Antonius*, detested all  
 communion with such as had corrupted the faith, and  
 divided the Church : the Christians in the dayes of  
<sup>τοῦ φεργοῦ τοῦ</sup> <sup>Basil</sup><sup>b</sup>, when Arianisme had so prevailed, shunned their  
 εὐκίνησις οἰκεῖς  
 οἰνύγιανοντες τῷ  
 λαῷ, ὃς αὐτο-  
 γειας διδα-  
 σκαλεῖα, Basl. serve not the Lord Jesus Christ, but their own bellies ; they  
 Epist.69. sin not of ignorance, or being deceived, but knowingly :  
 to adhere to them, is to desert Christ. They sin to serve

<sup>i</sup> Πάσαις δέ αἱ αἱρόντος ἐκ τῆς δειδέων their bellies, as <sup>i</sup> *Theophylact* upon  
 ποδῶν, καὶ γαστέρας ἐκ αἰχμῶν ἐν κο-  
 λυσθέντες διδασκάλους ποιεῖται, ὃ τὸ original to be subservient to  
 κεῖται αἰδελφός,

brother of Christ blush to make such a servant to  
 his own belly his master ? Secondly, *with fair speeches*  
<sup>—</sup> *they deceive the hearts of the simple* : there is  
 much danger of infection ; *Can a man touch pitch, and not  
 be defiled ? Can he carry coals of fire in his bosome, and  
 not be burnt ? May not Satan seise upon thee, finding*

<sup>k</sup> *Tert. de spect.* <sup>c. 26.</sup> thee amongst his own, as upon the woman in the <sup>k</sup> *The-*  
*atre* ? Thirdly, *Hee that bids him God speed, is partaker of*  
*all his evill works* : thy sitting and eating in an idols  
 temple may be a snare and scandall to thy weak brother,  
 may be an encouragement unto sectaries, &c. Thou maist  
 bring upon thy head the guilt of *blasphemies*, the bloud  
 of soules. Shall I adde one reason more ? Thou maist  
 possibly perish with them. I have often thought of the

<sup>l</sup> Εἴ τις χιζούσθη τὸν τὸ ἀληθεῖας ἀκολούθον,  
 βασιλεῖαν Θεοῦ τὸ κληρονόμον : καὶ εἴ τις ἐκ  
 αἵρεσις τὸν τελεούτον κηρυκόν, εἰς γέεν-  
 ναν κατακειθύσεται. ἔτε γὰρ εὐτελῶς ἀ-  
 φίσικόν χει, ὅτε δὲ συνεπότοι συγκειτο  
 δεῖ, Ad Philadelph.

speech of <sup>l</sup> *Ignatius*, They that  
 adhere to such as adhere not to  
 truth, shall not inherit the king-  
 dome of God : they that depart  
 not from false teachers, shall be  
 condemned unto hell. Hee that

would not be drawn away with the wicked, and the wor-  
 kers of iniquity unto perdition, as *David* prayes, must  
 learn

learn to hate the congregation of evill doers, as David Psal. 36.4. pleads. There's reason enough to dissuade from their meetings : " Do not the Angels, think you, look from heaven ? Do they not observe who speak blasphemy, and who hear it ? who lend the Divell their tongues against God, and who their ears ? May

" *Dubias illo momento quo in Diabolò et cœlia fueris, omnes Angelos prospicere de celo, & singulas denotare, quis blasphemiam dixerit, & quis audierit ? quis lingam, quis au- res Diabolo adversus Deum administraverit ?*  
Tertull. ib. cap. 27.

I not conclude this with the Prophet, *Though thou Iſ- Hof. 4. 15.*  
*rael play the baron, let not Iudah offend, and come not yee unto*

*Gilgal, neither go up to Beth-aven ? A-*  
void Atheistical heresies, they are the inventions of the Divell ; such fruit, whosoever tasteth of, shall die, not a temporall, but an eternal death.

" *Φέρετε τὰς άλλες εἰρήνης τῷ Δια-  
βόλῳ γάρ εἰσιν ἐφεγγέσεις — οὐδὲ τὰς  
γνώσεις, αποθνήσκεις ὑπεριήλιγες ἢ τὰς  
μείζονας τὸν Διάβολον, οὐδὲ τὴν αἰώνιον,*  
Ignat. ad Trallens.

I preſſe this upon you, not for your ſelves onely, but your families, your wives, children, and ſervants, for whom you are responsible. It was *Joshua's* resolution, *I and my house will ſerve the Lord* : the elect Ladies comfort, that her children were walking in the truft: You would reſtrain them from taverns, brothel-houſes, ſtage-playes; reſtrain them from theſe meetings, of which I may ſay, as

" *Chrysostome* of the Synagogues of the Jewes, they are ſome of them μόνον γεράσανθια· μη τοιων εγ- worle, the dens of theeves, the Divils ḫώρα την (οικεῖα τελευτῶν, etc. O- meeting-houſes : therefore betray not rat. 2. concr. Jud. tom. 6.

their ſalvation. Thus you have direccons for the people to prevent the ſpreading of this gangrene : But O, how are they neglected ! The publick miniftry is forsaken, opinions imbraced for truth, not onely before they be tried, but before they be declared what they be : the in- confidecate people flock to the meeting-houſes of Sectaries, as ſwarmes of flies (if it may not be offenſive to uſe the ſimilitude of *Plutarch*) in an hot ſummers day, to a gall'd back, thence to ſuck out filth and corruption. And is it a wonder that errors prevailed ? But of this hitherto.

Secondly, To you, my brethren in the Ministry, I desire to speak something, and to my self: God expects at our hands, as officers in the Church, that wee endeavour with all our gifts, all our power (which he hath given us for edification, and not for destruction): not only to prevent the spreading, but (if it be possible) the being of heresies: And to this purpose it is required,

First, That heresies be discovered, that hereticks by sound doctrine be convinced: As a word, an erroneous word maketh the wound, [*I their word doth eat as doth a canker;*] so a word, a sound word doth make the cure, [*Ye xiiij. reasons pugnare ut nos.*] The way to stop the further proceedings of seducers, is to make their folly manifest to all men: And to this purpose God requires of Ministers, not onely to teach the ignorant, but to *convince gain-sayers*. Other men of abilities may do it *ex charitate*, you must do it *ex officio*: God hath made you *machers*, not onely to warn, when grievous wolves from without make havock of the flock; but then to take heed, when subtil foxes from within teach *shaggsome, crooked and perverse things*, to draw disciples after them. God that left unto all men the judgement of discretion, to you is committed the judgement of direction; every man is bound to see for himself, you are commanded to see for others: The commission of the Minister is,

*Eze. 22.24. 25.24.*

*They shall teach my people the difference between the holy and profane, and cause men to discern between the unclean and the clean. And in controversy they shall stand in judgement, and they shall judge it according to my judgements: and they shall keep my laws, and my statutes in all mine assemblies, and obey and follow my Sabbath. And it is the direction of the Apostle, that the spirits of the Prophets be subject to the Prophets. The declaration of what is heretical, what unchristian, what is lawfull, what scandalous, belongs to you: you will be found as guilty of violating the law, and profaning the holy things of God, if you put not this difference, as others if they confound them. This is the Scripture way: The Angel of the Church of Ephesus is commended,*

*1 Cor. 14.32.*

*Eze. 22.25.26.*

commended, *Then hast thou tried them which say they are Apostles,* Rev. 2.2.  
*and are not, and hast found them liars.* Paul and Barnabas had Acts 15.2.  
 great dissencion and disputatior with them that corrupted  
 the doctrine of the Goipel in *Antioch*. This hath been the  
 way of the Churches of Christ in all ages: the Ministers  
 have been employed severally, and in Councells, in the dis-  
 covery and confutation of all errours that have arisen.  
 This truth is so notorious to all that have had the least  
 acquaintance with Antiquity, that it would be lost labour,  
 and time mis-spent to prove it: the writings of the Fa-  
 thers, the histories of the Councells bear ample testimony  
 to it, being for the most part taken up with this occasion.  
 Let him that hath a desire, read *Ambrose* in his 32. Epistle  
 to the younger *Valentinian*, and in his 33. Epistle *ad fore-*  
*res*. This is our duty in the behalf of our people, as *P. Ne-*

*azarius* said sometimes to his, *Leave* <sup>π. Εἰπεὶ τοι μαζλινον πράχηρυλον</sup>  
*the battell to me; Let me build the ship, do* <sup>τίσσον με ναυτηγόν εἴσαι, οὐ χεῶ τῷ</sup>  
*thou sail in it; Let the fight be mine,* <sup>νῦν — εἰδος δ πόλεμον ἔτει, οὐ</sup>  
*thine the victory; Let me grapple with* <sup>τὸν εἰκόναν τῷ παντοπολιῳ, οὐ γ</sup>  
*the adversary, be thou in peace.* O that <sup>εἰρήνης. Orat. 40.</sup>

in these times of defection we all of us had hearts to dis-  
 charge in this particular our duties; which we have never  
 discharged, till such time as we have discovered and con-  
 vinced errours, and that boldly, plainly, fully, and with  
 authority: and in \* some cases *erroneous persons*, that the \* *Baldu.de ca-*  
 people may know of whom to beware, as our Apostle, *Of si. lib. 4. cas. 2.*  
*whom is Hymenaeus and Philemon.* I know this duty of a *cap. 7.*

Minister is not more neglected then decried: What needs  
 so much fire? Can you not preach Christ, faith, and repen-  
 tance, and let these points in controverie alone? Do not they  
 preach Christ that discover errours? Did not the  
 Apostle to the Galatians preach Christ? Is it not time to  
 speak, when, under a pretence of preaching Christ, Christ  
 is almost preached out of the Church? This much com-  
 mended Moderation, in which many forbear this duty, is  
 no other then the old shift of *Arius, Ursacius, Valens,*  
 and other debauched *Arians* in the Councell of Arimi-

num, revived of late by Papists in Germany, Arimilians in Holland, Prelates in England, who found the silencing of disputes the most efficacious and plausible way to advance their desigues. I desire wee may strengthen our selves against all temptations in this kind, with such like considerations as q. Cyril sometimes did : O man, there will be

*Ἄποκρισίον* χρήσις, ἀ τάξις, οὐ παντούς, δεῖται στάσιμος, στάσιμος γένεσις τὸν ταῦτα εἰ-  
κάπιαλα καὶ ταῦτα. *verbū sapienti.* I passe from this to a second duty.

Secondly, That hereticks be censured, and by the sword of discipline cut off; that they have their mouthes stopped. In tom. 2. Conc. the former was exercised the power of order ; in this, the sp. Bin. Conc. power of jurisdiction. By whose hands this sword should be wielded, I stand not to dispute; but sure I am, wielded it ought to be, and in this case drawn forth by some hands.

1 Tim. 1.3.

Tit. 3.8.

Rev. 2. 14, 20.

*Timothy*, was left at Ephesus, to charge some men to teach no other doctrine. And *Titus* receives it in commission, to reject an heretick after the first and second admonition : Christ blames the Angels of the Churches in *Pergamus* and *Tyberia*, that they suffered such as held the doctrine of *Balaam*, and the woman *Jezabel* — to teach, and seduce his servants. This was the medicine which *Paul* applies to *Hymenaeus* and *Alexander*; he delivered them over to *Satan*, that they might learn not to blaspheme : Satan teaches to blaspheme; but the delivering over unto Satan, teacheth not to blaspheme. The sharpest censures in the Church are of a curing nature ; the wounds, not of an enemy, but of a Physician : the casting out of an heretick is either healing to the person cast out; or preventing infection to the people. It hath been the *ultimum remedium* in the purest ages of the Church : instances I might give ; I content my self with one, and that in an ill time of the Church for the *orthodox*.

*Ομοδυμαδίδης οἱ θεοφόροις φάντα.* The Fathers assembled at Ariminum εψήν, οἱ επεγενόμενοι εὐθέως καθέσθησαν unanimously deposed Ursacius, Valens, Socinus, i.e. in rebelling against the eighth concilium, and some others (though upheld by the *flavarians*. Apud Athan. Epist. de Syn. Ariminum. power and favour of the Emperor Constantius) that the Christian faith might remain in peace,

and

and intire : and this advice gives *f Nazienzen*, Let them be cast out as the pests of the Church, and the poisoners of truth.

But this may seem to some an hard sentence, to others an unprofitable course. Say some, Will you have good, holy, learned, painfull, useful men cast out of the Church? Say others, What will it avail ? they separate from you, they have already renounced their ministry, deserted their stations, imbodyed themselves in another way, they will not care for your censures.

The Apostle answers both these objections *Tit.3.9.* To the first, saith he, Reject him that is an heretick, *knowing that such a one is subverted, ἐξεγνώς*, hath the fairest side outward: (the word is a metaphor drawn from foule linnen, as *Favorinus*, the foul side turned inward) as if hee should have said, Such a man, whatever shews he makes, is a naughty man : He that *consents not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness*, *he is proud, knowing nothing*, saith the Apostle. If you look to the outside, you see the cloathing of a sheep ; if you could look to the infide, you should see the ravening of a wolfe : the outside of the sepulchre is painted, the inside is filth and rottenesse : possibly we may have high thoughts of truth-corrupters, but God hath not, the primitive Church had not : They none of them are better then pyramides, or sepulchres of the dead, that have written upon them the names of dead men: Their opinions, their incorrigibleness in their opinions, is a plain manifestation of the rottenesse of their hearts; which if you could discern, you would never think it strange that the Apostle commands such men to be rejected. The skilfull Chirurgian falleth to cutting and searing, so soon as the gangrene begins to appear; a little delay may endanger the life, the whole will not be preserved but by the losse of a part : heresies are a gangrene (a leprosie in the head) they may endanger the body, the Church; there is no other ecclesiastical way to prevent it, if once come

*Οἱ λίτιλοι τὰ  
εὐαγγεῖλα, οἵ τι  
δαμεῖας ἴδια δι-  
ποτέρων,  
οἱ μοσῆτες,  
Gr. O. at. 27.*

*Οἱ τούτοις  
πάθεις σημαί-  
νοται, οἵ τα πόσ-  
τεροι, ἐποίε-  
ντες ταῦτα μό-  
νον οὐδέποτε πε-  
κρανται θεαταν.*

Ad Philad.

come to this height, but rejecting ; and this possibly may not only preserve the body, but recover the member. And thus much for the first branch.

To the second, They have cast out themselves, &c. Reject him, saith the Apostle, *he is condemned of himself*; it is self-guiltiness that persuades separation : If such men have passed a sentence against themselves really, that they are unworthy of the communion of saints, the fellowship of the Church, the kingdome of heaven ; confirm their sentence, cast them out judicially, let them bear that necessarily, which they have chosen voluntarily to undergoe.

\* *Quos omnes manifestum est à semetipso damnatos esse, & ante diem iudicii inexcusabili sententiam in semetipso dixisse,* Epist. 75. eyes, and beget such high thoughts as in the *Donatists* of old, *Si male facimus, quare nos queritis?* If we be so bad as

\* *Non queruntur nisi qui perie- us, why do you forbear us, why do you court runt: - Posset & illa ovis tam absurdè pasteri dicere, Si male facio quid à grege aberro, quare me queris? non intelligens quare se pueri non esse querendam, banc esse unā causam quare queratur. - Querimus ergo vos, ut inveniamus; tantum enim vos diligimus ut vivatis, quantum vestrum errorem admissum sit interest, qui vos perdit,* Cont. lit. Petil. l. 2.c. 37. *Austin* gives to this a satisfactory answer : Nothing is sought which was not lost ; Should a wandring sheep say to the shepherd, If I do ill to wander, why doe you seek me ? — Wee seek them that we may finde them, that they may live ; our love to their persons being as great as our hatred of their errors. But seeing pa-

tience and lenity may be made advantage of to the *forsen-ing* of obstinacy in some, and insinuating of others ; the rejecting of such men (as have abused lenity) from the communion of the Church, may be, by the blessing of God, a great means to open their eyes, to stay others that waver, at least, to free the Church from the guilt of bloud, the bloud of souls. How lightly soever some men speak or think of the censures of the Church, yet are they ratified by

by Christ in heaven ; and a dreadfull thing it is to be condemned by the judgement of the Church.

Thus much of the second ecclesiasticall course to be taken for the suppressing, or staying the progresse of heresie. I confess, it is a point finds opposition, and from such as it ought not : some teaching, that there is no intrinsical power in the Church for suppreffing heretie and schisme. Did the Apostles exercise none ? Was there none in the Church for 300 years after Christ ? Did they usurp what they exercised ? If not, who took away from the Church the power sometimes exercised, never usurped ? Others say, Doctrine is the most effectuall way to root out heretie. That hereticks should be convinced by sound doctrine, hath been already declared : whether doctrine be the only or most effectuall way to root it out, I will not dispute : (I hate so to compare doctrine and discipline, as the Prelatical party of late did preaching and prayer, so to advance the one, as to bring the other into dis-respect) only I say, that discipline hath been very useful and effectuall to prevent the rising of heresies, as in the Church of Scotland ; to suppress their growth, as in the Church of Holland : to give instance nearer home, England is sensible of the good of discipline : In eighty years there did not arise amongst us so many horrid opinions and blasphemous heresies under *Epsforoy*, (a Government dooryard as *Anti-christian*) as have risen in these few years, since we have been without Government : and in those daies the errors that were, walked in darkness ; but in ours, they out-face the Sun. Why do all our Sectaries oppose the establishing of Government ? Would the wolves so tamely desire the putting away of the dogs, were they not the safety of the flock ? But, as I said, I will not dispute.

Lastly, (that I may speak something also to you, Right Honourable, and the residue unto whose care the Government of this great City is, by the providence of the Almighty, committed) God expects it at the hand of the Magistrate, that he should put forth all that power with which

phie ; for, as *Solomon*, *A servant will not be corrected with words.* But no more of these at this time.

If any man ask, What hath the Magistrate done for the suppressing of heresies ? I answer, A learned Knight hath written a <sup>b</sup> Treatise upon this subject, in the fifth Section of which, he tells us, that the Magistrate hath made use of *banishment, imprisonment, fining* : to this purpose he makes mention also out of *Severus*, of one *Præfillianus* put to death ; which act, saith he, the Church was offended at : Possibly the Church might be offended at the manner of the doing, but, I think, hardly at the deed it self ; both because <sup>c</sup> *Leo*, who lived not long after that time, expressly

<sup>d</sup> *Quasi in vindictam Dei nullus mereatur occidi.* commends the fact, and <sup>d</sup> *Opta-Nemo erat latendus ab operiis unitatis, sed nec tuus*, who lived in the same time, *ab episcopis mandata divina contumini debuerant.* justifies the practice of putting — *Si occidi malum est, mali sui sunt causa, Schismatics* to death : unto &c. Vide lib. 3. cont. *Parmen.* whom I might add *Augustine* in

\* *De ador. in divers places* ; and <sup>e</sup> *Cyril* of Alexandria, who taught, that spirit. & verit. hereticks, that steal away and make merchandize of the souls of men, might with as much reason be put to death, as those under the law, that were found stealing of men, and selling them, *Exod. 21.16.* And *Theodosius* made a law, that whosoever rebaptized any one baptized in the Church, *should die*, and in some cases the party rebaptized also. But of this more will be said, if God permit, in another way.

Besides these courses acknowledged by that learned Knight, there was also great care taken for the suppressing of the writings of hereticks, which were by the *imperial*

<sup>f</sup> *Sez. I. c. 20.* *Leones* condemned to the fire, <sup>g</sup> and that upon pain of <sup>g</sup> *Ei tis owin-* *tafua zo.* *Ageni owinayu paegboin xpu-* death, to be without mercy or delay *lassu yu* *ebutu ogogboin uvel xalaya* inflicted on whomsoever should *laowu* *tseyi* *Salvator* *tsau* *n* *Chua.* *Naer* be found to conceal any of these *xemua zo* *anue obi* *tseyi*, *nefarium* *tsau* *writings* : so great zeale there was <sup>h</sup> *o* *tsuvelar*, *Niceph.eccle.hist.I.8.c.25.* to remove the very memory of heresies.

There was no lesse diligence and severity used to prohibit the meetings of hereticks, *it being by law forbidden*

den them <sup>b</sup> to assemble together publickly or privately ; <sup>b</sup> Euseb.de vit.  
their publick places were commanded to be thrown down <sup>Cosnt.l.3.c.63.</sup>  
by Constantine. <sup>i</sup> Hee that entertain'd them in his house <sup>i</sup> Theodoret,  
privately, if the owner of the house, forfeited it ; if the te- <sup>Eccl.hist. li.5.</sup>  
nant, without the consent of the owner, he forfeited 10*l.* <sup>c. 2.</sup>  
in gold ; if not worth so much, and a free-man, he lost his <sup>Cod. de sum.</sup>  
liberty, and was made a slave ; if a servant, he was beaten <sup>Trin. l.2.</sup>  
with clubs : And all this reaches not so far as the Scri-  
pture commands, and practices, where such places, and not  
only such, but *the dwelling houses* of such as spake evill of  
the God of Israel, were pulled down, and imployed to an un-  
clean use. I could tel you upon what grounds the <sup>k</sup> Fathers  
pressed these laws, but I reserve them for another occasion. <sup>k Naz.Or.46.</sup>

But our pleaders for toleration against the Magistrates power, object, some of them, that such severity will be a let and hindrance to the Churches growth. Ought not the Church to grow ? It ought to grow, but not into a mon-ster. We would have our children grow, we would not havethem have new members : <sup>l</sup> We would have faith grow, but we would not have a new faith. <sup>m</sup> It is one pro-  
perty of true faith, to beleieve, that nothing else is to be  
beleieved. Others, that these courses will not suppress heresies, but rather spread them. Indeed, truth wil not be sup-  
pressed by opposition, but errours will. By the laws of the Emperours put in execution, many of the ancient heresies  
were destroyed, if ye will beleeve <sup>n</sup> Nicephorus and other  
Historians. Most of them plead the severe judgements of God against the persecutors of the saints. Who denies it ? but are hereticks saints ? Whether God be pleased or dis-  
pleased with toleration of errours, if it may be concluded from the acts of his providence towards those that have tolerated, or not tolerated divers religions, I shall desire them to compare his dealings with Constantine the Great, and Theodosius the Great, who, of all the Christian Emperors, were the most zealous in suppressing Sectaries, and the most prosperous both in peace and war ; and his deal-ings with Julian, Valens, or the Valentinians, that were

<sup>l</sup> Si quidem ad  
profectum perti-  
net ut in semet-  
ipsa unaque  
res amplificetur,  
etc. Vincent.  
Lirinen.s. cont.  
hazref.c.28.

<sup>m</sup> Tert.de pra-  
script. c.8.

<sup>n</sup> E& in voce  
Gebras. ai. moh-  
lam. & apote-  
os d'isippinoar.  
Lib.8.cap.52.  
Sozom.ubi su-  
pra.

most indulgent to Sectaries : and then let them tell thee with whom God is best pleased. All cry out, Persecution, persecution. But that suffering which is *not for righteousness sake*, is not persecution : *If you suffer for your faults, what thank have you, though you bear it patiently?* But would these men be thought to deny all power to the Magistrate in suppressing heresies ? By no means : the Magistrate (say they) may deny such as are erroheous, places of trust, places of honour, places of profit; he may discountenance them, &c. My Lord, this (it is confessed on all hands,) you may do, you need not fear ye sin in doing this : Let this be done, let Sectaries be discountenanced, let heretics be denied places of trust, honour, profit, and you shall have few false prophets ; for they, saith the Apostle, teach things which they ought not, for filthy lucre sake. I will conclude in one word : It hath pleased God to stirre up your hearts (I speak of the honourable court of Common-Councell) to be active for the settlement of Government, and suppression of sects : For what you have done, I blene God, and beseech you not to be weary of well-doing, but proceed in the work undertaken. I might urge you by the bond of the Covenant, which we have all taken, and you have lately reviewed : I might tell you, It will never be any grief of heart, to have owned the cause of God in evill times, and to have kept your hands clean from the bloud of soules : I only say, It was the glory of Constantine, that he had freed the Empire from tyranny, the Church from heresie. O that the same might be this Cities glory. You are famous over Christendome, and shall be to all ages, that you have not spared estates or broo to deliver the Kingdome from oppression : press hard on, that you may have interest in this glory, to have delivered the Church from confusion. Which that you may doe, let us pray, &c.

FINIS.

